Evangelical Christendom.

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MONTHLY NOTES.

Next month will bring round the annual recurrence of the Week of Universal Prayer (Jan. 5—12), and we would urge those who, in the country or in country towns, desire to observe it to lose no time in making their arrangements. We would repeat, what we have been in the habit of urging, that union of all denominations should be sought as much as possible in the choice of chairmen and speakers. Neutral ground, such as a Town Hall or Public Hall of some kind is, perhaps, the best place to meet in; but, where this cannot be obtained, successive meetings can be appointed at the school-rooms of the different places of worship, or, failing these, in the places of worship themselves. Where meetings every evening cannot be arranged, three times a week, or even twice, is better than none at all. The published programme of subjects need not exclude any special subjects of prayer for which local circumstances may call, and one subject not mentioned in the programme may well be remembered at all the meetings,—that a special blessing may attend the celebration of the Jubilee of the Evangelical Alliance, to be held this year.

It is well that in the approaching Jubilee commemoration of the founding of the Alliance, our thoughts should be taken back to the aims and object of the founders of the Alliance, and especially to their use of the word "Evangelical," as descriptive of the sphere with which alone the Alliance is concerned. There has appeared of late in some quarters a tendency to regard this word "Evangelical" as unduly restricting the sphere of the Alliance, which some would extend to all forms of religious faith, or even to those of no faith at all, making it, in fact, a sort of Universal Humanitarian Alliance of those who have any or no religion. Nothing could be farther from the thoughts of the founders of the Evangelical Alliance than such a heterogeneous

association as this. The Parliament of Religions lately held in Chicago may fitly represent such ideas, but they are foreign to the purpose which called the Evangelical Alliance into being, which was to unite in Christian union and fellowship those who are already one in Christ, as believers in the Evangel, or Gospel, but who are separated and sometimes alienated from one another by ecclesiastical walls and denominational distinctions.

It is almost becoming wearisome to read the number of references to the subject of Christian unity, which are to be found in the reports of Conferences and Conventions which have been lately held; nor, valuable as many of these references are, can it be said that any of them contain a practical scheme for giving effect to what they mostly seem to consider desirable—viz., a greater manifestation of Christian unity of an outward and visible kind. However, some of the most thoughtful speakers have expressed the opinion that it is not in the outward and visible so much as in the inward and spiritual sphere that true evidences of Christian unity are to be found. Some even deprecate any alteration of denominational distinctions as involving unfaithfulness to Christ, in reference to that truth for which each denomination may be considered the witness.

Perhaps this idea is nowhere better expressed than in the "Open Letter to the Pope," drawn up by the Baptist Union at their late meeting at Portsmouth, in these words: "We respectfully call the attention of Pope Leo XIII. to the large measure of brotherly love and fellowship already subsisting between ourselves and many Reformed Churches in English-speaking lands. Differing as we do on various points of Church polity, Biblical interpretation, and the Administration of Ordinances, we are becoming increasingly conscious of our essential oneness in loyalty to Christ as the sole Head of the Church. We respect each other's fidelity to conviction, and are more truly one in this, even when it keeps somewhat apart, than we should be if loyalty to the Master were sacrificed for the sake of a premature abolition of denominational distinctions."

It might have been well if the Baptist Union had backed up these sensible assertions by quoting a document which ought to have some authority at Rome—the Epistle to the Church at Rome written by St. Paul, the Great Apostle of the Gentiles. In this (chapter xiv.) we find that faithfulness to individual conviction of what is right is not to give way to a desire for uniformity of practice, but rather to be maintained at all hazards as faithfulness to the Master, and to be tolerated by those whose convictions are different. Thus, when different convictions prevailed as to what was right in the matter of the observance of days and eating of meats, the Apostle did not settle the matter on his own authority as an Apostle by prescribing some uniform course of action to which all were to conform, but says, "Let every man be fully persuaded in his own mind. He that regardeth a day regardeth it unto the Lord, and he that regardeth not the day to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks." "Who art thou that judgest the servant of another, to his own lord he standeth or falleth" (Romans xiv. 5, 6, and 4).

It is true that liberty of conscience thus secured to the individual does not quite go the length of justifying denominational separations. For example, after the reception at Rome of the Epistle, no doubt individual believers both of day observers and non-observers, of eaters and non-eaters, rejoiced in their individual liberty, but did not on that account separate from one another by forming denominational bodies round their respective conscientious convictions on these points. The liberty granted to conscience was to be enjoyed in fellowship with one another round Christ as the centre, and not to be made a ground of separation. This more resembles what prevails among so-called union churches, where, for example, pædo-baptists and non-pædo-baptists meet together on common ground, tolerating one another's conscientious convictions on the subject of baptism. Indeed, the whole wall of separation between Baptists and other Christians might almost be done away with by returning to the principles of individual liberty laid down in Romans xiv. At least in theory it might, but it must be admitted that practically in the present day it would be very difficult, if not impossible. The Evangelical Alliance shows its wisdom in dealing with things as they are, rather than as one might suppose that they ought to be.

The Rev. H. E. Fox, speaking at the Norwich Church Congress, on the hopelessness of union with the Church of Rome and the Oriental Churches, so long as they maintain their unscriptural doctrine and practices, added, "But after all what is the unity men are talking about? Do we all know what we mean? Are not many of us dreamers of a dream, which, if we were awake, we should heartily pray might ever remain a dream, and nothing more? The only unity for which we have any warrant to pray is the unity of the Spirit; and the fashion of the unity is not an earthly conformity but the oneness in which the Holy Father and the Eternal Son ever abide. The more we agree in accepting this truth, the more practical and the less visionary will be our talk about the unity of the Church." These are wise and weighty words, and come from one who has long maintained the importance of Christian union on the lines of the Evangelical Alliance.

Dean Farrar has written an article in *The Sunday at Home* for November entitled "True and False Union," in which he reviews the efforts put forth both in the Protestant camp and in that of Rome, on behalf of corporate Christian unity. As to the first, alluding to Grindelwald and the things spoken there, he very sensibly remarks, "Corporate re-union, though in many respects desirable, is by no means necessary for essential unity. The separation between Christian bodies—the existence of many folds in the one flock—need not be a serious, still less an unmitigated, evil. If there be love, and the provoking of one another to good works, between the members of the various Churches, then, if there be not identical organisation or identical opinions, there is something which is infinitely more precious;—there is that sort of spiritual union which Christ indicated when He prayed that "they all may be one, even as we are one"; there is the "the unity of the Spirit in the bond of peace"; there is one Christ, one Bible, one creed, "one new man," there is access to God by one Spirit; there is "one hope of our calling"; "one Lord, one faith, one baptism, one God and Father of all, Who is above all and through all and in all."

The Dean goes on to urge that there may be even compensating advantages for these diversities of administration. He says, "While this is so, there is essentially, if not formally, one body, and there may be some compensating gain, if there be some loss, in differences of hierarchy and external ordinances. The separateness of folds in the one flock may tend to widen the area, and to stimulate the energy of Christian action. That there should be variety in minor matters, as well as unity in essentials, was a part evidently of Christ's own purpose for the Church; and the absence of rigid and stereotyped uniformity may help to save us from the creeping paralysis of apathetic torpor and functional religionism." He adds in a note, "The flock of Christ must always be one; but Christ did not pray that they might all be gathered in one fold." It is well to remember that John x. 16 really is, "Other sheep I have which are not of this fold; them also I must bring and they shall hear My voice, and there shall be one flock, one shepherd." One *flock* and not one *fold* as the Authorised Version incorrectly has it—a mistranslation which had misled many, now happily corrected in the Revised Version.

The second and larger part of Dean Farrar's article in *The Sunday at Home* is taken up with a very outspoken and faithful exposure of the corruptions of the Church of Rome, both in doctrine and practice, in order to show that so long as these evils remain it is impossible to expect English Christians, who know and value their privileges, to return to the Romish fold. Many will consider it too severe, especially as contrasted with the smooth and honied words in which the Pope invites the wanderers to return to his fold; but the Dean is, no doubt, right. So long as the terrible corruptions of Christianity, sanctioned and shielded by Rome, remain unaltered, so long as her fierce and cruel persecutions of Christ's disciples continue unrepented of, so long will it be false charity to even tolerate the thought of submission to Rome's claims, or of union with her anti-Christian system. One cannot but think of Rev. ii. 21—"I gave her space to repent of her fornication, but she repented not," or as the Revised Version has it, "And she willeth not to repent."

The Archbishop of York, in his sermon at the Norwich Church Congress, handled the subject of the Pope's late invitation to unity in a way that somewhat frightens *The Record*, and well it may, as he seems to throw out the thought that the Church of England might concede some of the points in the Articles and Liturgy settled at the Reformation, in order that Rome's advances might be more easily met. He speaks of the Reformation as "initiated and carried on by fallible men; and in the storm and stress of the sixteenth century, they may sometimes have mistaken their course, and perhaps cast out too hastily some of the precious lading of the ship." *The Record* well replies to this that "If in order to attain reunion with Rome, we are to go behind the Reformation; we can only say that no reunion will ever be purchased at such a cost by Evangelical Churchmen. Such a proposal seems to exclude all thought of reunion with Protestant Nonconformists. As we draw nearer Rome we should draw further and further from them."

Bishop Ryle, in his address at his Liverpool Diocesan Conference, makes short work of the aspirations of Grindelwald. He says: "I shall not touch

the subject of reunion with our Nonconformist brethren. I regard it as a beautiful castle in the air, and until the nature of Englishmen alters, utterly impracticable. Keep the walls of separation as low as possible, and shake hands over them as often as you can. But do not dream that you will ever get the walls down. It is too late. It has been hopeless since the Act of Uniformity in 1662." The same number of *The Record* which reports this, contains a happy illustration of how hands may be shaken over the wall. "At the recent Hereford Diocesan Conference a resolution was unanimously passed, urging better relations between Churchmen and Nonconformists. Last week the Hereford Nonconformist Council unanimously passed the following resolution: 'That the Nonconformists of Hereford, being always ready to join hands with members of the Established Church in every good effort in which union is possible, heartily welcome the resolution passed at the late Diocesan Conference.' The resolution was ordered to be forwarded to the Bishop." Would that every Diocesan Conference would pass a similar resolution, and each local Nonconformist Council reply in like manner. This would, indeed, tend to keep the wall of separation as low as possible.

"The Patriarch and Holy Synod of Constantinople have addressed to the Eastern Churches an answer to the Papal Encyclical on the subject of the reunion of the Churches," so says *The Times*, and then gives a translation of the document itself. Towards the end we meet with these words, which summarise the arguments used: "As regards the sacred object of reunion, the Eastern Orthodox and Catholic Church of Christ is ready, if perchance she have allowed anything to be perverted or lost, to accept everything which the Eastern and Western Churches held in common before the ninth century; and if the Western Church can prove from the teachings of the holy fathers, or the divinely-assembled œcumenical councils, that the Roman Church, then orthodox in the West, ever before the ninth century read the creed with the addition (*filioque*), or used unleavened bread, or that it accepted the teaching regarding purgatory, sprinkling instead of immersion, the immaculate conception of the ever-Virgin, the temporal power, or the infallibility, or the absolute rule of the Bishop of Rome we have nothing to say; but if, on the contrary, it be clearly shown, as even the lovers of truth among the Latins admit, that the Eastern Catholic and Orthodox Church of Christ holds the primitive traditionary doctrines then commonly acknowledged both in the East and the West, and that the Western Church corrupted them by various innovations, it is then evident to children that the more natural way towards reunion is the return of the Western Church to the primitive, dogmatic, and administrative condition, seeing that the faith is in no way changed by time or circumstances, but remains always and everywhere the same." To which we would add, Why go back only to the ninth century? Why not to the first? It is in the first century that we read of "the faith once for all (R.V.) delivered to the Saints." The argument of the Greek Church is good so far as it goes, but it does not go back far enough.

*** We are compelled to hold over the usual Index and Table of Contents till next month: and we mention the matter here, so that those who bind *Evangelical Christendom* may remember that the volume for 1895 will be incomplete until the January number is published.

Foreign Intelligence.

FRANCE.

(*From a Correspondent.*)

PARIS, Nov. 16, 1895.

THE month has not been wanting in activity; indeed it seems to have been fuller than usual; signs of life and indications of spiritual need abound on all sides, and if facts and figures are taken into account there would be room for another Peter the Hermit in France to rouse an enthusiasm and form a crusade adequate to the spiritual needs of the country. The record of the work accomplished calls loudly for more earnest effort.

The record of the Missions Intérieure seems very encouraging. Pastor Delattre opened a hall in Riom, in the Auvergne, last February. The meetings are still well attended, and the work gives promise. In the early part of October a hall was also opened in Volvic near Riom; the workmen from the neighbouring quarries attend *en masse*, and one of them said lately they all felt perfect confidence in M. Delattre. At the second and third meetings thirty-five New Testaments and forty-nine hymn-books were sold. M. Lhoumeau, an evangelist, is stationed there. Pasteur Roux, of the same mission, is actively engaged in visiting different districts evangelising, and is overwhelmed with calls. M. Delattre would like his help for three months. M. Borel in the Cantal begs him to come for a month; M. Abel asks as much for the Haute Loire and M. Bénignus pleads the need of the Poiton. These urgent pleas for help are backed up by considerable success and many hopeful conversions. The Society needs more workers. What Society does not? Pasteur Elie Vernier has been evangelising in Toulouse and Limoges.

At Nîmes, on the occasion of the National Conference of the Y.M.C.A. recently, a great public Gospel meeting was held in the Casino, a well-known theatre, with concert-garden attached, holding about 1,500. This was crowded with some 2,000 persons. The audience was very attentive. The meeting was conducted by Pastors Neel, Houter, and Dieterlen, and may be regarded as a successful experiment which would justify a succession of such meetings both there and in other towns. There is nothing like going to the people where they are!

After the conversion of the Abbé Bonhomme, of St. Palais, who is still preaching and working in his old parish, holding his meetings in such halls and rooms as he can find, came the consecration to the Gospel ministry of M. Meillon. Now we have news of the Abbé Bourrier, of Marseilles, a priest with twenty years' ministry behind him, taking Christ as his only Saviour, and the Gospel as his only guide, and giving in his resignation. The letter in which he informed his Bishop of his resolve has been published at length, and in it he gives his reasons very frankly and simply—years of doubt and trouble ending in his giving up his earthly all for the simple faith in the Lord Jesus. M. Bourrier has commenced a work of Evangelisation in the Sèvres in connexion with Pasteur S. Gout.

The Pastors of the Evangelical churches of Paris have lately had a "Quiet Day." The day commenced by a prayer meeting and was ended by the Communion. Pastors Lorriaux, Hollard, and Lacheret presided at the different meetings. The pastors in the south are arranging for a similar day in December.

Pastor Masson, of St. Pierre d'Oléron has retired from active work after fifty years' service. Another pastor, M. Fabre, of Graissesac (Gard), has entered the Eternal Rest after forty-five years' ministry. The Y.M.C.A. of Lyons has just opened a new building, which comprises lecture hall, reading-room, music-room, and restaurant.

The Methodist Mission in Kabylie has just issued its seventh annual report. From what M. Hocart and M. Jean Paul Cook wrote, the outlook is hopeful, though all work among Mohammedans is like ploughing stony soil, long laid fallow. The

giving of medicines furnishes opportunity for precious moments of close intercourse with the natives, opportunities of speaking to their hearts and of the love of Jesus, as might not be otherwise had. The missionaries are very anxious to have a fully qualified medical coadjutator to take advantage of this branch of work. Madame Hocart and the other lady missionaries are happy in having free access in visiting the women in their homes, and usually receive a welcome and invitation to return. The classes for young girls, led by Madame Hocart, are also prospering; she relates how one of her pupils, a young bride of thirteen—although she had been one of the least attentive—on being married into another tribe, stopped her mule on passing the mission station and wept because she would never see Madame Hocart again; and then begged her mother to go and beg her to come and establish a class in the village which would henceforth be her home. Some misunderstanding with the authorities has, unfortunately, led to the forced closing of the day-schools. A large circle of villages is visited around the stations.

In the Congo district, several missionaries are down with fever. M. and Mme. Gacon are working among the Pahouins; on the Lake Ezanga, two noted fetish men, a chief and his son, have lately been converted, and thrown their fetishes into the lake.

The future of Protestant Missions in Madagascar is more than ever an engrossing question just now. Even in 1892, when the Society proposed sending out a missionary, who, besides his work of evangelisation, would found and carry on a college where the young Malagasys would acquire a proficiency in the French language while prosecuting their other studies, the then French Resident, M. Le Myre de Villers, most energetically discountenanced the proposition—almost forbade it. He wrote the Committee: "You have nothing to do at Madagascar, neither as Protestants nor as Frenchmen. I do not hesitate to strongly dissuade you from any intervention. The Government does not wish for it, it asks nothing from you: keep away."

A liberal distribution of tracts and portions of Scripture has been made this summer at the Bordeaux Exhibition, in the salon devoted to Protestant philanthropic institutions, each booklet or tract bearing the words, "Souvenir de l'Exposition," printed on the cover. Many of the societies and institutions have received awards of "Diplômes d'honneur," and medals, either separately or collectively,—among others, the "Asiles John Bost," the "Colonie Agricole Evangelique of St. Foy," &c. A significant word of the late Pasteur Pasquet, of Ferney, often so violently attacked, because of his work, by the Roman Catholics and the Free-thinkers: On one of these occasions, the Prefêt of the Department said to him: "I will get you transferred from here." "Sir," replied M. Pasquet, "les Prefêts passent, les Pasteurs restent." His words came true; that Prefêt was soon after transferred, and he remained to continue his work with unflagging zeal.

The French Temperance Society has held its second annual meeting at Lyons, Oct. 20—23. The leading note was the necessity of a religious basis for the work on the one side and of total abstinence—not moderation—on the other. We are glad to see that the drink question occupied a prominent place in the "National Evangelical Conferences," which took place at Marseilles, Oct. 29 and 30. Unhappily this is fast becoming a question of most vital importance; the consumption of spirits has doubled since 1871! More than ever Christians need to join hands in faith and love and throw themselves into the fight for God and their country's salvation!

If it be true that "righteousness exalteth a nation," all is not on the upward grade; the decoration of the Legion of Honour has just been conferred on a man with very advanced opinions as to morality, or rather immorality, who openly advocates perfect freedom as to keeping of marriage vows.

The Duc d'Aumale seems to be one of the few Roman Catholic writers who can intelligently read the history of his country. He says in the *Revue des Revues* of October 1st: "The year 1685 is one of the most disastrous dates of French History, and saw the accomplishment of a veritable mutilation of the country. The work of Henri IV. and Richelieu was then sacrificed to that passion for 'uniformity' which even now many of my countrymen confound with 'unity.'"

GERMANY.

(From our own Correspondent.)

BERLIN, Nov. 16, 1895.

THE second German National Conference of the Evangelical Alliance held at Cassel, Oct. 16 and 17, proved in every respect a success. The population of Cassel, where a good deal of religious life exists at present, followed with warm interest, and gave the meetings the benefit of a numerous attendance. All the Branches of the Alliance in Germany were represented, and the prevailing spirit was one of brotherly love, and that even some rather open expressions could not disturb the Christian unity of spirit.

The meeting began on Thursday morning, Oct. 16, by a prayer meeting at 9 a.m. Pastor Ziemendorff, of Wiesbaden, gave a biblical address. Count Bernstorff, president of the Berlin Committee, was elected president of the Conference; Pastor Wittekind, a minister in the province of Hesse, vice-president. The Chairman opened the Conference with an address on the words of 1 Peter iv. 8, "Above all things have fervent charity among yourselves," in which he showed that every member of the Alliance remained a faithful member of his own Church, but that all Christians should have a burning love to each other, as relations through the blood of Christ, each holding the other higher than himself.

The principal subject of the first day—the co-operation of the different denominations in practical work—was introduced by Pastor Baumann, vice-president of the Berlin Committee; the speaker showed that more practical co-operation existed already than was generally believed. A second paper on the same subject was read by Mr. Schell, Methodist Minister in Berlin, member of the Berlin Committee. A very lively discussion followed for several hours, which generally touched the subject of evangelisation, also referred to in the first introductory paper. Whoever followed the discussion must have noticed that evangelisation is the question of the day among living Christians. Many speakers wished that the Alliance should take the question officially into its hands; others objected, urging that circumstances were not ripe for that yet in Germany, and that many doors opened for evangelisation would be closed again, if the matter was arranged on the basis of the Alliance. Many an open word was spoken. Mr. Braun, the well-known merchant of Hamburg, a Baptist, complained that the pastors of that city refused fellowship to the dissenters, while Pastor Dammen, of Essen, replied that in the Rhine province the Baptists showed little alliance spirit. All these complaints were, however, made in brotherly love—not in order to complain, but to have the reasons for these complaints taken away.

At six o'clock, Divine Service was held in a Cassel Church, which was crowded to its utmost capacity. Pastor Israil—who is much esteemed at Cassel, his former residence—now of Berlin, preached a powerful sermon, in which he proved the clear right of the Alliance. He is a man who preaches in the power of the Holy Spirit, and one more fitted for the occasion could not have been chosen. At eight o'clock, the large hall of the Evangelical Society was crowded: the meeting was this time a purely evangelistic one. Pastor Keller, of Dusseldorf, Mr. Kaiser, of Eisenach, Lieut.-Colonel von Knobelsdorff, of Berlin, and Pastor Dammen, of Essen, addressed burning words to the large company of hearers.

On Thursday, 17th, the proceedings began again by a prayer meeting, the biblical address being given by Pastor Lepsius. I will only quote one remarkable sentence. He said that, notwithstanding all the difficulties of our age, God was now preparing Himself a people, which stood in wonderful harmony all over the globe. Pastor Jerlach, member of the committee of the Central German Branch, then read an elaborate paper on the historical genesis of the State Church system. The defects of this system were strongly pointed out. In the discussion that followed, Pastor Dammen referred to the calamity of our universities, where State-professors taught an infidel theology. On the other hand, it was mentioned that no system is perfect—that churches built on the voluntary principle were not safe against a "down-grade" movement, and that we ought not to attach too much value to the form of the Church, but all the more to the spirit prevailing in it.

So far the public part of the Conference. We only regret that no foreign

branches were represented, but we were grateful that the chairman could mention the message of Mr. Arnold, expressing the best wishes of the London Council.

The private conference of delegates which followed was entirely successful, and surpassed all our hopes. A perfect agreement was arrived at to the following effect: 1. The existing six branches of the Evangelical Alliance in Germany unite in *one* German Branch. 2. The German Branch is divided into different departments. 3. As such, departments are recognised for the present—(*a*) the Berlin; (*b*) the West German; (*c*) the South German; (*d*) the Central German; (*e*) the Hamburg; (*f*) the Saxon Department. 4. If new branches form themselves, they will be recognised by the Central Committee as departments of the German Branch. 5. The Central Committee consists of three delegates of each of the existing departments, and meets ordinarily every two years, on the occasion of the biennial National German Conferences. 6. The Berlin Committee acts as Executive Committee, but is obliged to invite to its sittings the chairmen of the other departments, who, if they come, are entitled to a vote. 7. Every two years a National German Conference is to take place in various German cities. We are deeply grateful for this result. The next Conference is to take place in 1897, in a Rhenish city.

This question of evangelisation, touched at Cassel, is fortunately making progress here in Berlin. In one of the new-formed parishes of our large city, the pastor, Mr. Burckhardt, invited a few Christian friends to hold with him a mission of a fortnight.

It is now twenty-five years since Pastor Fritz Fliedner began his work at Madrid. The existence of a German mission in Spain for a quarter of a century, was celebrated by a jubilee service and meeting here, Nov. 3 and 4, which will, we trust, secure new friends for this important work.

ITALY.

(From our own Correspondent.)

FLORENCE, Nov. 10, 1895.

BIBLE CIRCULATION IN ITALY.

PERHAPS the most hopeful feature of evangelistic work in this country is that at last the Bible has become, or at least is fast becoming, the most widespread book in Italy. This, I hardly need observe, is not due to the dominant Church. True, on Nov. 18, 1893, Pope Leo XIII. astonished the world by issuing an Encyclical Letter on the subject of the Study of Holy Scripture. This fact, which is unique of its kind, as far as I know in the history of modern Papacy, gave rise, especially in England, to the most sanguine hopes. Many excellent Christians have had for a time the impression that the Papacy was really turning over a new leaf; that the Pope meant the people at large to have and study the Scriptures, that some went even the length of saying the Bible Societies had better now withdraw from Italy, leaving it to the "Church of the country" to provide the Word of God for the Italian nation.

I have seldom known a more erroneous impression, based, it must be confessed, on a semblance of truth. I can understand that the English people at large, hearing of an Encyclical recommending the study of the Scriptures, without taking the trouble of reading and analysing such a document, should jump to the conclusion that henceforth the Church of Rome would give the Bible to the laity. But anyone who has read through the forty long pages of Ecclesiastical Latin, of which the Encyclical is composed, must have experienced a bitter delusion. Although the Pope extols the value and the importance of the Word of God, and goes as far as saying with St. Jerome, that "the ignorance of the Scriptures is tantamount to the ignorance of Christ," there is not in the whole of that document, a single line, a single word, giving leave to the laity to have and read the Bible. On the contrary, all the old positions are maintained. In the very first page the Bible is declared to be only one part of God's revelation to man; the other, co-equal in authority, is oral tradition, of which the Church is the only depositary, as it is the only authorised interpreter of the written Word. Then it is only to the priests, and especially to

the preachers, that the study of the Word of God is recommended; the laity must remain content as heretofore with such fragments of it as are found in the Mass book or in other devotional works. And the text for the study of the Scriptures is not to be the original tongues, but the Latin Vulgate, recourse to which is curiously called "the previous languages," being only allowed in cases of obscurity and difficulty. Lastly, no interpretation is to be given to the sacred text, but that which has been authorised by the Church itself.

If the Pope had really meant to recommend the study of the Scriptures to the people at large, the Encyclical ought to have been followed at once by the adoption of such measures as would have placed the Book, or at least portions of it, within easy reach of the masses. In other words, some organisation resembling more or less our Bible Society, ought to have been formed; new and cheap editions of Martini's Roman Catholic translation issued and spread, perhaps a new and more popular translation brought out. I need hardly say that, although two years have passed since the Encyclical has been published, there is not a sign of anything of the kind having even been thought of. No Church in the world is perhaps so rich as the Roman Catholic Church in associations, brotherhoods, enterprises of every kind; and these have been multiplying remarkably of late. But the most minute microscopical investigation would fail to discover anything bearing the slightest resemblance to a society or a scheme having in view to spread the Scriptures amongst the people. Strange to say, but perfectly true (I have made inquiries in the best Roman Catholic bookshops), the Encyclical of Nov. 18, 1893, has not produced a single new edition of the Bible or of any part of it, within the pale of Romanism. A devout Roman Catholic, wishing to read the Word of God, after obtaining due leave from his confessor, would have no little difficulty in procuring a copy in the "orthodox" translation. True, there is Souzogno's edition in three large volumes; but it still costs twelve francs; and then, Souzogno has published the Scriptures as a mere book-trade speculation, and his edition is not countenanced by the clergy. And to get another edition is not an easy matter. A stray copy of some former edition of Martini's may be met with in secondhand book stores; but it generally consists of from eleven to twenty volumes, and the cost is from eighteen to forty francs, a sum which only the rich can afford. An edition of the New Testament alone was printed at Turin in 1882, a thick clumsy volume, costing four francs in paper cover, and two or three editions I have seen also of the Gospels alone more accessible to the poor, but still much more expensive than any we have published. But then even these are to be had only in Diocesan Libraries, where the peasants never enter perhaps in their life. At the Archiepiscopal bookstore of Milan, the largest perhaps in Italy, we were told that not a hundred copies of such editions were sold in a year: indeed, the bookseller offered us his whole stock at a large discount.

These facts prove conclusively that the Italian nation, if left to the tender mercies of its national Church, would be very scantily provided with the Word of God. And yet I repeat that there is no book so widely spread in Italy at the present moment as the Bible; indeed, I am not afraid to say that of all books none finds at present so many buyers, and, let us hope also, so many readers, as the Book we praise and value above all others, the Word of the everlasting God.

This is altogether owing to the persevering and successful work pursued in this country, for now nearly forty years, by the British & Foreign Bible Society and the National Bible Society of Scotland. These two Societies, working most harmoniously together, helping each other in every possible way, have now spread throughout the length and the breadth of the land about three million copies of the Word of God, in whole or in part. To give an idea of the success of the work let me give the figures of last year's circulation: Bibles, 7,662; Testaments, 16,926; portions, 165,065; total, 189,633. The total for 1893 was 169,937 copies; the increase, therefore, is about 20,000 copies, and the total for 1893 is the highest ever achieved; such a total is all the more encouraging that the increase is greatly in the sale of Bibles and Testaments; 418 Bibles and 1,316 New Testaments is a very encouraging increase, which proves that many who, in former years, have bought isolated portions of the Word of God have read them with such interest that they have been induced to buy now the complete Bible, or at least the

New Testament. True, a large number of these Scriptures are destroyed by the enemy. The priest dogs the steps of the colporteurs, and when he has left the village goes from house to house to get the copies he has left behind and burn them. But not all are destroyed: the largest number remain, dumb and yet eloquent witnesses of the grace of God. How often, in offering his sacred ware to a family, is the colporteur told, "We have the Bible and we delight in reading it!"

To the 189,633 copies that were sold in Italy last year must be added many other thousand copies, which are annually sold to Italian emigrants and workmen in Switzerland, Germany, Austria, and the northern parts of Africa. Many also of our countrymen receive the Scriptures in North and South America. In general Italians are more accessible to the Gospel when away from home; many, therefore, receive willingly, and even buy the Scriptures when they are abroad; they then return to their native land, and often the copies they have brought with them become the means of leading their families to the knowledge of Christ.

The two Bible Societies spare no pains and no expense in order to render their work more efficient. The British & Foreign Bible Society has depots in the principal towns, and sends in the country no less than thirty-five colporteurs on the average. The National Bible Society of Scotland has fifteen colporteurs at work. The two societies have divided the field so as to cover the whole ground without encroaching on each other. There are at present very few places which are not regularly visited from house to house, and with no little encouragement.

I may notice, lastly, two very fine new editions of the Scriptures that will, I hope, be most useful to the students of God's Word in Italy. The British & Foreign Bible Society completed last year a large edition of the Bible in small pica type, which is a decided improvement on all former editions. The *text* has been carefully compared word for word with Diodati's own latest edition of 1641, and divided into sections and paragraphs, the poetical portions being printed in parallel lines. The *references* have been accurately examined one by one; the erroneous ones have been corrected; those that were judged irrelevant or useless cancelled; whilst many new ones, taken mainly from Scrivener's exhaustive collection, were introduced in their place. A complete *Bible Atlas*, such as has never appeared in Italy, printed by Messrs. Geo. Philip & Son, and containing all the most recent discoveries of the Palestine Exploration Society, accompanies this beautiful edition, which will be, no doubt, the *Family Bible* of Italy. A Trieste correspondent, on receiving the copy he had long been waiting for, wrote expressing his congratulations of this splendid edition, which does honour to Italy, for it was printed at the Claudian Press, in Florence. "I do not think," says he, "Italy has ever seen such an edition of the Scripture. *Evviva! Surjum corda.*"

But very important also in its way, and very useful too, will be the large pica New Testament with Psalms, issued last summer by the Scotch National Bible Society. For many years such an edition had been desired. Italians are generally bad readers, and the close type used in England for Bibles and Testaments is a great drawback in this country. Now Italians will have, for one franc only, a beautiful New Testament that even the most aged will be able to read. Let us hope that many will avail themselves of the opportunity.

In conclusion, the seed has been and is being very widely cast. No doubt, in God's own time and own way, it will bring forth a new and rich harvest for the glory of His Name and the salvation of many.—A. M.

SWITZERLAND.

(From our own Correspondent.)

BERNE, Nov. 11, 1895.

AT Bâle, the Rev. Mr. Birenstihl has been chosen pastor of the St. Elisabeth Church. This gentleman was elected, thanks to the Socialist Party; and one of this party declared openly in the "Basler-Anzeiger" his party had given to the Rev. Mr. Birenstihl their vote in order to have all earnest Christendom done away with, be it Catholic or Protestant. As the Liberal clergyman considered the whole Bible as pure fuss and nonsense, they, the Socialists, were in no way afraid of their influence. A paper, written by the Rev. Mr. Birenstihl, had been printed and given to a great

many of the voting citizens. On Christ commanding the wind to cease and the waves to be calm on the Lake of Genezareth, the Rev. Mr. Birenstihl says: "The Apostles were simple-minded wonder-believing men, and their generation elevated the Saviour to a heavenly being having power on nature and her laws. We know better; but, nevertheless, we stretch our hands, with heavenly enchantment, after this wonderful part of the story, and we use it as an image of the eternal truth."—Dear reader, try to understand this new science, *we* are unable to understand such nonsense.

At Geneva, some citizens are fighting very hard against all the poison that comes from France, especially phonographic literature. Several times the Government ordered phonographic newspapers to be sequestered. A new "parti-national" has been founded by the Rev. Mr. Thomas, in order to put a stop to all the unwholesome influence which tries to destroy the foundation of our liberty. This foundation is the faith in Christ Jesus.

It seems that the Jesuits try to get a footing in Geneva. A very bigoted Roman Catholic gentleman asked leave from the Government to buy 10,000 mètres quarrés, in order to build a seminary for Roman Catholic priests, which shall be under the direction of a monastical order that is affiliated with the Jesuits.

On Nov. 1, the Rev. Mr. Benoz, from Bâle, held at Berne a conference on the social question. He mentioned what Thomas Carlyle, Kingsley, and Maurice had written to help the poor people to get on. We were very happy to hear from the lips of the Rev. Mr. Benoz that it is the want of faith which makes the people to become poor. Any organisation that may be tried will be of no avail if the faith of the whole nation is gone. If the Gospel is no more a salt to preserve our people from the destroying elements, all material help will be of no use whatever. The Christian faith ought to protect the family. In the earliest times Christendom was separated from the world; and at that time Christendom fought successfully against the Jewish and Pagan worldliness. In the same way, Spener and his party became a salt for Protestant Christendom during the last century.

At Neuchâtel, the President of the Academy said, in his opening speech of the winter season, that miracles had never happened, and that they never will happen. That is the way in which many of the public schools in Switzerland are conducted. Happily, we have at Bâle, at Berne, at Zürich, and at Lausanne, free schools, where the Gospel is held in high esteem.—A. F.

Missionary Notes.

THE MISSIONARY BUREAU is an institution performing a very helpful part in seeking to accomplish the speedy evangelisation of the world. A circular recently issued, signed by the Chairman, the Rev. F. B. Meyer, of Christ Church, Westminster Bridge Road, and Mr. Morgan, Editor of *The Christian*, states that the Bureau has assisted into the mission-field 156 missionaries during the last seven years. This has been done by special training, by introduction to various societies, and by granting free passages and outfits. The training institution is situated in South London and is doing good service in preparing young men for gospel work abroad. It has also been very useful in testing the suitability of the many candidates from all parts of the United Kingdom. In our advertising columns will be found a special appeal on behalf of this training institution which is unsectarian, and its students are free to volunteer for any society or any mission-field. The autumn session has commenced with twelve students; but a considerable accession might be made to the number if sufficient support is received. We trust this appeal may meet with a liberal response.

MISSION WORK AT TAVETA.—Bishop Tucker has sent to the C.M.S. the following interesting account of a visit he lately paid to Taveta. He commences by describing the circumstances under which missionary work was first untertaken: "In the summer of 1892 the Germans on Kilima-Njaro found themselves defeated

and defied by the people of Moschi. They were unable to approach even the borders of the State. In the meanwhile, the English missionaries were free to come and go as they pleased. They were known and understood by the people. This position of affairs was intolerable to German pride. Consequently we were compelled to consider an ultimatum presented to us in a way unparalleled in the history of any civilised nation in its dealings with missionaries and their native converts. The German authorities, without any beating about the bush whatsoever, simply said to us, 'If you do not come out of Moschi and abandon your work there, we will make war upon the people. Give them up and we shall not consider it necessary to order the advance of our troops.' Of course, there was only one possible course open to us, and that was to retire. This we did, as I was very careful to inform the British Consul-General, simply and solely to save the Wa-Moschi, whom we loved, from fire and sword. Thus it came about that our work at Moschi came to an end, and thus a retreat was made to the forests of Taveta, thirty miles away and in British territory. This was in July 1892; in the same month regular work at Taveta was commenced." The Bishop then describes how the work has progressed. There are some forty-six boys under instruction; these all live at the mission station and maintain themselves entirely by their own labour. A temporary chapel has been built by the boys, and morning and evening service is held daily. The Bishop addressed the people at some of the services and held a confirmation, when eleven males and one female received the laying-on of hands. There are now thirteen communicants, and the prospect is most hopeful. The Bishop met the elders or chiefs of the community, and, after the usual greetings had been exchanged, addressed them. He referred to the fact that reinforcements were coming to the Mission, and that English ladies would be of the number. He asked them whether, then, they would allow their daughters and their wives to receive instruction. The elders conferred together, and after a time their spokesman delivered their reply. He said they were glad to see the Bishop and to hear that more missionaries were coming to Taveta. They excused themselves for not having attended more to the teaching of the Word of God, and pleaded the necessities of cultivation and work as the reason why they did not attend the services in larger numbers. They were glad to hear that English ladies were coming and they promised to send their children to be taught. They would also allow their wives to receive instruction. But there was one matter in which they were somewhat exercised in their minds. Suppose their wives should run away from them, and take refuge at the mission station, would they be sent back and not harboured? On this matter the Bishop had no difficulty in putting their minds at rest. Before leaving Taveta the Bishop set apart and licensed a native as a lay-reader. There are now eighteen licensed lay-readers at work in Bishop Tucker's diocese—viz., twelve in Uganda, five at Rabai, and one at Taveta.

PENANG.—Writing to *The Free Church of Scotland* monthly, the Rev. William Murray, of Penang, says: "Since the close of the year under report, I have been to all the native states, as far as I could possibly go between the Sabbaths, and have found quite a number of Presbyterians scattered about them, some of whom are out of the range of services of any kind, and have never before been visited by any minister. With only a very few exceptions, I found them leading sober lives; and the heart of many a minister at home would be cheered if he knew how well he is remembered and how often spoken about in these distant climes. Of course the distances are so great that I cannot undertake to pay frequent visits to some of the places, but the current year will see periodical visits paid and meetings held even in the most distant of them, I trust. From this you will see that we have here an extensive field to work upon. Another fact of interest since the church year closed has been the baptism of a convert from Mohammedanism. It is the case of a Malay teacher of independent means and good position, who has been a student of the Scriptures for some years past, and whose acquaintance I made shortly after my arrival here. Conversions among Mohammedans are too few and far between to allow of our having very sanguine expectations of success in this field, but it is possible a way may be opened up in this instance which may lead to gathering in some more fruit. At any rate, I trust it may be an encouragement to us in the future in our work among non-Christian races."

NATAL.—The same periodical says that the Zulu King has become a Christian: "Dinuzulu, the son of the old Zulu King Cetewayo, and heir to the throne, was visited by the British after the Zulu war, and inasmuch as his presence in Zululand was fraught with danger, he was transported, like Napolean, to the Island of St. Helena. *The Mission Field*, of the Society for the Propagation of the Gospel, contains a letter written by Dinuzulu from St. Helena to the Bishop of Zululand reporting his acceptance of the Gospel and his strong desire that the Bishop should send teachers to his people. Should this prove a genuine conversion, we might find it safe to return the deposed king to his home, where he might have much influence for good among the Zulus."

RUNGPORE, N. BENGAL.—The Rev. J. Ellison writes to *The Herald*: "During the cold season, among many other places we visited there was one in which we were specially interested, because, from previous experience, we had reason to expect that we might be able to gather some fruit there. The name of this place is Madhupur, which name signifies place of honey. We did not find any honey there; but we found souls seeking for Christ, and this was 'sweeter to us than honey or the honeycomb.' About a year ago we visited this village, and found some people (of low caste) who, for over ten years, had been wanting to know more of Christ. They told us that one of their Gurus (a religious leader) had many years ago heard someone preaching about Christ in Dinagepore (a neighbouring district), and that he had told them to renounce the names of their Hindu gods and use the name of Christ only. He passed away, but his disciples have obeyed his injunctions, and have used the name of Christ as a charm against diseases and evil spirits, and, they say, with remarkable success. Be that as it may, believing as they did that there was great power in Christ's name, they were eager to know more of Him, and it is a pathetic fact that they have had to wait over ten years before they could get the knowledge they desired. Before their leader passed away he said, 'Some day an Englishman will come and tell you more of Christ, and when he does, believe what he says.' I had the joy of fulfilling that prophecy, and I was led there by a train of circumstances which convinced me that I was being led of the Spirit."

MASHONALAND.—The Rev. John White, of the Wesleyan Methodist Mission, at Salisbury, Mashonaland, gives—in *Work & Workers*—the following interesting account of a visit to the native stations: "Having got provisions and other requisites for the journey together we 'inspanned' our ten oxen with the mission wagon and started on Monday, March 4. A three hours' 'trek' brought us to the first station—Epworth. This is one of our oldest and most successful stations in this part of Africa. A Basuto teacher and his wife are doing splendid work here. The change in the whole appearance of the kraal is really remarkable. Some of the young people have, we believe, been truly converted to God; fifteen of them meet regularly in class. Though money by the Mashonas is such a coveted thing, these members on trial subscribed a shilling each for their tickets last quarter. I found the teacher's wife very ill with fever. Having given her some medicine we knelt together and prayed that God would spare her valuable life to the work. Our prayer was heard; on my return she was well and about again. On Wednesday we arrived at N'gubo—the next station. Things here were not very bright. The locusts had been about for weeks, and had destroyed nearly all their crops. The people I found were becoming very lax in their attendance at church and school. I complained to the chief and his 'indunas.' 'If you won't heed our message,' I said, 'we must go to those who will.' He begged of me not to think of moving the teacher, and promised to do better. They had recently built a 'wattle and daub' church, for which I fitted up calico windows, and out of an empty soap box improvised a very passable reading desk. During my stay I witnessed a very significant little incident. I was in a hut trying to carry on a conversation with some people who were preparing their food. It being ready, one of them held up a hand motioning me to stop talking. They then all bowed their heads, whilst one asked God's blessing on their simple meal. It may seem a small thing to my readers, but to the Saviour who claims the homage of all peoples I think it was a very precious sight. In the evening we held a very interesting service, when we spoke to them concerning the things of God."

BRIEF NOTICES OF BOOKS.

Oxford High Anglicanism and its Chief Leaders. By the Rev. JAMES H. RIGG, D.D., Principal of Westminster Training College, and President of the Wesleyan Methodist Conference in 1878 and 1892.

THIS volume, of about 350 pages, is published at the Wesleyan Book Room, and is the result of many years' study by the writer. Dr. Rigg is widely known to members of the Evangelical Alliance, from having taken part in many of its Conferences, and is, indeed, amongst its earliest members. We need not say that he writes with great ability and incisiveness. As the only book which attempts anything like a history of Oxford High Anglicanism by a Nonconformist, it merits careful perusal. Dr. Rigg speaks also from long experience as a Septuagenarian, and he gives us the fruit of nearly fifty years of reading and observation on the part of one whose opportunities for gaining knowledge of different schools of religious opinion, both theological and ecclesiastical, have been exceptionally favourable. He rightly judges that these considerations warrant him undertaking a task beset with many difficulties, and, if he were younger, he might feel it to be a perilous one. He quietly remarks, however, "at my time of life, risks to reputation are discounted. It is for truth on a great subject that I have to care." He warns his readers against an aspect of unfriendliness to the modern Church of England, which might seem to some to be manifest in the latter part of the volume. He is not, however, a political dissenter, nor one of those who dream of organic union between the world-wide Methodist Church and the great historic Church of England; but he recognises the pressing need of reform in the latter, while disclaiming any partisan animosity or prejudice of education in his reference to the principles of Oxford High Anglicanism.

The Times newspaper had a very full notice of this work; and it is not surprising to find that the Rev. T. T. Carter, of Clewer, and others of his school, have rushed into newspaper correspondence in order, if possible, to minimise the influence of such a volume. If space permitted we should like to give extracts, but we cannot do better than recommend all who see this notice to read the volume for themselves.

The Pilgrim Fathers of New England and their Puritan Successors. Religious Tract Society.

THIS is a handsome volume by the Rev. Dr. John Brown, author of "John Bunyan: His Life, Times, and Work." The illustrations are exceedingly good, and are taken from original sketches by Chas. Whymper. The book is a comprehensive sketch of the history and influence, upon both sides of the Atlantic, of the religious movement initiated by the Pilgrim Fathers. It has a value of its own apart from the authority of the writer; and while many would be found dissenting from some of the author's conclusions, yet it is evident that he has not only sought to give us a comprehensive work, but one which should be of permanent interest. It has an admirable index, and we feel sure the volume will be widely read.

Personal Reminiscences of Charles Haddon Spurgeon. By the Rev. W. WILLIAMS, of Upton Chapel, Walworth. Religious Tract Society.

THIS book of nearly 300 pages, contains not only many admirable illustrations, but much interesting matter relating to the great preacher, whose friendship Mr. Williams enjoyed for many of the latter years of Mr. Spurgeon's life. The author had thus exceptional facilities for gathering information out of the rich stores of Mr. Spurgeon's memory. This is not, in any sense a life of Mr. Spurgeon—we hope to see that written yet—for these sketches and personal reminiscences which have been produced since the death of Mr. Spurgeon, have not yet done justice to his greatness nor to his wonderful work. We cannot complain, however, of Mr. Williams' effort, for he has entitled his book "Personal Reminiscences," and therefore we naturally find a mass of matter which, in a fitting memoir, would scarcely find so large a place. To our mind, the most valuable chapter in the book is that which has the least important title—viz. "Table Talk," for here we have the pungent common-sense of Mr. Spurgeon in a series of terse and sometimes witty sentences culled from a variety of sources. Anything relating to the great preacher, however, will be read with interest, not only in this country but in all parts of the world, and Mr. Williams' volume, therefore, is sure to find many readers.

The Last Load Home. By the Rev. Prebendary T. R. VERNON, M.A., author of "The Harvest of a Quiet Eye," &c. Religious Tract Society.

THIS is a beautifully got-up volume with good illustrations, a repertoire of chaste, thoughtful and devout papers specially suited for quiet, meditative readers, and will be very acceptable as a choice gift-book.

Edges & Wedges. By the Rev. A. N. MACRAY, M.A., author of "Bird Preachers." Religious Tract Society.

A book for the young, and contains some admirable talks with boys and girls. This, again, is a volume which would be most useful as a present.

Twenty Years in Khama's Country. Hodder & Stoughton.

THIS interesting volume contains an account of pioneering work among the Batauana of Lake Ngami, as contained in the letters of the late Rev. J. D. Hepburn, edited by C. H. Lyall. Mr. Hepburn was Khama's friend, and his letters tenderly plead on behalf of his loved children in the faith. Altogether the book is a most valuable one, as showing how these humble, but faithful, Christians of Lake Ngami have been led out of the darkness of heathenism into the light. As a missionary record this volume is sure to be acceptable everywhere.

Tales of the Warrior King. By the Rev. J. R. MACDUFF, D.D., author of "Tales of the Warrior Judges," &c. Hodder & Stoughton.

THIS is a fine volume of over 350 pages, and is a treatise on the life and times of David, King of

Israel. A striking feature of the outside binding and the title page is a double triangle, and the author says regarding this design: "These simple, but effectively combined straight lines are familiar enough with the Jews by the name of 'The Shield of David.' The explanation of the symbol would occupy too much space here. Enough to say that it forms, with a license allowable in all art ancient and modern, the monogram of the name of the Chief Singer of Israel. The representation is of great antiquity. It is often observed embroidered in various forms on the furniture of the Hebrew Synagogue at the present day, on the 'mantles' and their scrolls, the curtain of the Tabernacle shrine, and other sacred objects. Sometimes it occupies a place above the doors of private dwellings, like the escutcheons seen after death over the entrance of the ancestral halls of our nobility. The belief, or tradition, is entertained, that King David carried this 'angular' device about with him in his battles, engraved or emblazoned on his shield. Hence its name. A further tradition was grafted on the other — viz., that it formed the talisman which ensured him his remarkable series of victories. It is regarded by many of his race still as a charm or amulet." Like all Dr. Duff's writings this book is written in a vivid style, and the author evidently desires to place his hero in realistic fashion before his readers. The titles and the chapters alone indicate the stirring nature of the contents. The book will find a large circle of readers, and a suitable place in many Biblical libraries.

Lamps of The Temple. By the Rev. H. R. Reynolds, D.D., late Principal of Cheshunt College. Religious Tract Society.

A series of addresses to young men by one who has spent a long period in training such for the ministry. This collection of addresses is marked by rare spi..aal insight and devotional fervour. The book will be read with interest by many other Christian workers than those for whom the addresses were specially prepared.

A Message for the Day. By the Rev. J. R. Miller, D.D., author of "The Everyday of Life," &c. Hodder & Stoughton.

Here we have another of those choice devotional volumes with which Dr. Miller's name is identified, and the present book is a year's daily readings. Each day is headed with one or more passages of Scripture, and then follow suitable words of exhortation or illustration as the case may be. We agree with the author that "a verse of Scripture in the morning may become a benediction for all the day. It may sing in the heart as a snatch of sweet song from morning till evening. It may become a liturgy of prayer, in which the soul shall voice its deepest wants and hungers amid toils, struggles, and cares. It may be a guide through perplexing tangles, an angel whispering cheer, a comforter breathing peace in sorrow."

The Blessings of Cheerfulness, by the same author, is a dainty little booklet in which he sets out with the idea that we are in this world to be happy. In any case, the reading of this little treatise must contribute to that desirable end.

For the Good of the House. By the Rev. Chas. Courtenay, M.A., author of "A Drop of Comfort," &c. Religious Tract Society.

This is a series of brightly written papers by a popular author, and the readings are specially suited for temperance and other meetings.

Hidden Beauties of Nature. By Richard Kerr, F.G.S. Religious Tract Society.

A handsome book, profusely illustrated. As its title indicates, the author's desire is to show how much interest and benefit can be derived from the study of objects accessible to all. It would form an admirable gift-book for any student of natural history.

Consider the Heavens. By Mrs. Wm. Stradman Aldis. Religious Tract Society.

This is a popular introduction to astronomy, and contains many beautiful illustrations. Mrs. Aldis deals with the marvellous and fascinating subject of astronomy in clear, simple language; and the book will be read with interest by many who, without such a plain guide, would shrink from so great a subject.

The Will of God: What it is, and How to do it. By the Rev. John P. Hobson, M.A.—*A Primer of Hebrew Antiquities.* By the Rev. O. C. Whitehouse, M.A.—*The Plants of the Bible.* By the Rev. Geo. Henslow, M.A. Religious Tract Society.

These three books contain a large amount of research on important subjects; and the two last-named are in the series of Present-Day Primers.

The Scattered Nation. Morgan & Scott.

This is the quarterly record of the Hebrew Christian Testimony to Israel, and is edited by the Rev. David Baron and Mr. Schönberger, assisted by other Hebrew Christian brethren. The current issue contains deeply interesting notes of Mr. Baron's recent tour in Eastern Europe; and we feel sure this journal will be read with sympathy by all who are interested in Christian work among God's ancient people Israel.

A Letter on the Unity of the Church, is the title of a pamphlet issued by the Rev. Canon Jenkins, M.A., Rector of Lyminge. It is addressed to Cardinal Vaughan, and contains some very useful and plain speaking regarding the Cardinal's recent address on the Union of Christendom.

*** It is very gratifying to see how frequently *Evangelical Christendom* is referred to in the pages of our religious contemporaries, and especially for its foreign intelligence. Not less satisfactory is it to find that Ministerial and other members of the Alliance greatly appreciate the contents of our pages. It is no uncommon thing for busy and influential pastors to state that *Evangelical Christendom* is the journal which they regularly read.—Ed.

Evangelical Alliance.

THE RECENT BELFAST CONFERENCE.

We were not able, in our last issue, to give the whole of the addresses delivered at the Conference in Belfast; but we now complete our report, as follows:—

WEDNESDAY, SEPT. 25.

The address of the Chairman at the morning meeting, the Rev. G. R. Buick, M.A., LL.D. (the Moderator of the General Assembly), was as follows:—

I esteem it both an honour and a privilege to preside here to-day. If I know anything of my own heart, I desire above all things the manifest unity of the Church of Christ here upon earth. I can truly say—"Grace be with all them that love the Lord Jesus Christ in sincerity; yea, let great grace be upon them all." I am a Christian first, then a Presbyterian — and I thank God continually that I belong to a Church which does not prohibit me from joining with my brethren of other denominations, nay, which would be ashamed of me as her Moderator if I did not join with them in illustrating practically that we Christians are one body in Christ. But how is this common end we have at heart to be attained? By forcing all professing Christians into one great ecclesiastical organisation? This is the sort of union that is now in the air. It seems to be the great hope of the age in which we live. Rome looks for it across the seas with wistful eyes. Others do the same in their own way. They look in vain. Before a union of this kind can be consummated as things are there must be somewhere a sacrifice of the truth, and we and others are not prepared to make this sacrifice. God helping us, we never will. And, besides, we are not prepared just yet to play the part that some would expect us to play in reacting the old story of the lamb and the lion lying down together, but with the lamb inside the lion. We believe in union, but we do not believe in the aggrandisement of any particular Church, however ancient or influential that Church may be. But if we cannot have mechanical union such as this, may we not have uniformity in Church government and creed? I do not think so. "Many men have many minds." So long as human nature is constituted as it is men will think differently on both these important points. And even though such union were possible, would it be desirable? Would it not do away with that spirit of healthy rivalry which has spurred the Churches onward to fresh efforts in the Master's cause? Would there not be a danger of the Churches lapsing into a state of cancerous Moderatism? No, we do not want uniformity. We want unity in variety, and this we can have. This we ought to have. But we can only have it by frank recognition all round of our common brotherhood in Christ Jesus. Many to-day, when the question is asked, "What has done most to drive Christianity out of the world?" reply with grim sarcasm, "The Christians themselves; their hatred and prejudices and jealousies, their unchurching and anathematising of each other." There is an element of truth in the ironical reply. Be it ours to roll away the reproach. Let us labour more and pray more to bring the Churches to which we belong into a unity more positive and more potential than any they have yet known. "Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall us bless, and all the ends of the earth shall fear Him."

Afternoon Meeting.

The subject was "Home and Foreign Missions," and the addresses were given by the Rev. Peter Thompson (of the Wesleyan Mission in the east end of London), Mr. G. W. Jackson (from India), and Pastor Faithfull (of Madrid).

Home Missions.

The Rev. Peter Thompson spoke as follows:—

He claimed that the mission with which he was connected was an instance of the benefits of an Evangelical Alliance. It was now eleven years ago or little more since a Congregational minister in London issued what was known as the "Bitter Cry of Outcast London," a pamphlet representing the actual life and experience of some people resident in that great city. It stirred the very heart of the Churches, and the result of that pamphlet, after much discussion and prayer, was the establishment of what was known as the Wesleyan London Mission. So that their existence in that department of work was the result of the ministry of one of their Congregational brethren. They had had from the beginning the sympathy and prayers and co-operation of the members of all the Churches; and he rejoiced especially in the fact that among the workers that had gathered around him in the East-end of London and those who had gathered around Mr. Hughes in the West-end and in the other branches of the work in Central and South London, there were representatives of almost every Church in the country. One of the most pleasing facts in their actual life was this, that whether they had been Congregationalists or Presbyterians or belonging to the Episcopal Church they forgot which was which, and side

by side realised that they had a common faith and common service; and he needed to call to mind where the workers came from and what was their introduction to him in order to find out to what Church they belonged. He looked upon this as one of the most pleasing aspects of his ten years' work in London. Each part of the United Kingdom had contributed workers to the Mission: and the Church, he urged, could not retain her life and strength and peace if she did not occupy herself fully and completely with the work of home missions. One of the most painful aspects of their Mission was that the Churches as a whole—the members of the Churches—were so utterly ignorant of the condition of the populations of their own land. He believed there were very few Christians in London who knew the real life of the masses of the people. It used to be that the rich and poor lived together, but now they lived apart; and the great metropolis, representing five or six millions, was divided into sections on the basis of income; and they had suburban areas, where they scarcely found any poor at all. He thanked God that he had been able to get into touch with the lowest classes of the people of that great city. He held it as a principle that as Christian ministers they ought to know their work by knowing the actual life of the people from the very bottom. They ought to be in touch with the men and women in the details of their life. Some might blame him; he was willing to bear the responsibility. It involved them in much trial, but brought them a knowledge without which they should not have been able to accomplish all it had been their joy to witness. Home mission work would never be done with that intelligence and usefulness that would secure success until they brought not only their ministers, but their church members into direct knowledge of the life of the unsaved masses who were in ignorance and crime and dishonour before God. How that was to be brought about he was not quite clear. He knew the movements which were being made. He knew that there was a prominence given to missions that was almost new in the Churches, and he was thankful for the earnestness with which the problems were being faced and studied; but how to bring the mass of unconverted men and women and Christ's own followers into practical fellowship with the real life of the poor and degraded and outcast he did not quite know. He believed in the arrangements which they were making at present, but they were utterly inadequate. To plant their churches and missions in the East-end was no doubt an admirable and Christian course, but they required something more than that—men and women to go down among the people and employ their gifts and powers for their well-being. Why should not there be in some way or other a grander return to the actual life of the people by those who were representatives of Christ, so that they might know them and love them and in companionship with them be their saviours and helpers? He rejoiced in the university settlements that had been established in certain parts of the East-end; they represented thought, feeling, and purpose that they should all rejoice in. He believed they would be successful in that in proportion to their fidelity to the fundamental principles of the Gospel of Christ. It would not be satisfactory without there was lying at the very foundation the converting power of the Spirit of God. Unless they got the hearts of these men and women thoroughly changed, the change of home and circumstance would be very superficial and ineffective. Continuing, Mr. Thompson said Christ would vindicate His position in the Churches, and unless they emulated His plan their own joy would be superficial, and their own success utterly inadequate. He did not believe anything would tend to rebuke the criticism and scepticism and scorn of the world outside as a grand movement of the Churches, sending her best men, and giving her wealth, and consecrating her saintliest womanhood to the salvation of the masses of the poor. Speaking of the condition of the people about the docks and wharves of London and the terrible sights of debauchery and sin that meet the eyes of the foreigners landing there, the speaker said they might feast their foreign princes at the Mansion House and honour their ambassadors, but that would not impress the foreigners who came to their ports with their Christianity in any degree like the sight of a people pure and sober and happy and full of joy, as they went about their docks and wharves. The stinginess of the Churches was the reproach of the Churches. Their small contributions to mission enterprise and their lavish expenditure on luxury and pleasure and home comfort stood out before some of them as one of the grossest inconsistencies of these prosperous times. If missioners and Christian ladies, for instance, devoted their lives and interests to this work among the poor, he held that rich merchants should give their money to help them. If it was right for their wives and daughters to give themselves to the work, it was right that people whom God had given the power to make money should support them. Let the Church be true right through all her members, and if God had given him the gift to preach he was bound to use it, and if he had given them the power to make money it was their duty to give it to Him. Let them be fair all round, and let the Church out of her bounty give her best men, her best women, and her best gold, and then, sending forth the Gospel of the Grace of God sustained and helped, the Word of the Lord would have free course, and would be glorified.

India.

Mr. G. W. Jackson gave the following address:—

Whilst there are many Indian civilians, like the author of these lines, who look upon the Christian missionary as on the same superstitious level with the votary of every religion, and declare that "England's prime function in India is at present this—to superintend the tranquil elevation of the whole moral and intellectual standard"; there are others, like Sir Charles Elliot, who are not afraid to state publicly that "the officers of the Government have to treat all alike in religious matters, and to show no more consideration for one faith than

for another," though "they know right well that the only hope for the true development and elevation of the peoples lies in the evangelisation of India." "Only the missionaries are carrying on that work, filling up what is deficient in the efforts of the Government." (He described missionaries of all churches as forming "an unrecognised and unofficial branch of the great movement which alone justifies British rule in Southern Asia.")

If this be true, one may well ask, "What are the efforts of the Government towards evangelisation, which alone justifies our rule in India?"

Broadly, one might answer that the abolition of evil customs, and the promotion of justice and the well-being of the people, may be looked upon as tending in this direction. But particularly the Government share in education is its greatest effort. How this can be in the direction of evangelisation remains to be seen. Let me take an illustration from the history of the Reformation in Europe. For many years after their conversion, Luther and his friends remained Romanists. Only their study and proclamation of the Word caused them to protest against Rome's errors before they became Protestants. They thus set free the minds and consciences of the people whilst observing the order of the Church. This apparently negative work was completed before they were compelled to re-organise the congregations. So now the Government by education is destroying Hinduism without interfering with its outward forms. This it has bound itself not to do. Charles Grant, in 1792, made the statement—a prediction—that, "It is perfectly in the power of this country, by degrees, to impart to the Hindus our language, afterwards through that medium, to make them acquainted with our easy literary compositions, upon a variety of subjects. These acquisitions would silently undermine, and at length subvert, the fabric of error." And the reason he gives for this result is that "The people are totally misled as to the system and phenomena of nature; and their errors in this branch of science, upon which divers important conclusions rest, may be more easily demonstrated to them than the absurdity and falsehood of their mythological legends."

To show that I am not alone in my interpretation of the work of the Government, I quote Dr. George Smith's "The Conversion of India," p. 108: "The Charter of 1813 was the foundation, not only of the ecclesiastical establishment, but, what is of far more importance for the civilisation and the Christianisation of its people, of the educational system of India, and all that that system as subsequently developed by Dr. Duff involves." Dr. Duff's argument, when he initiated his educational policy and converted a reluctant General Assembly to his views, was, "that Hinduism is so wedded to a cosmogony demonstrably false, that western education of any kind becomes a direct missionary agency, effective at least in overthrowing the false religions." And, continues Sir Charles Aitchison, "experience has amply justified his views—so much so, that, in the work of destroying the heathen beliefs, the Government Secular schools, the railways and the telegraphs, have done as effective work as the missionaries themselves. Educated Hindu society is honeycombed with unbelief, and the great question of the day in India is, what shall take the place of the broken gods." What, then, is the chief instrument used by the Government in this effort? I reply, its education department. And this must be kept, in our minds, quite separate from Missionary schools and colleges. These are doing the two-fold work needed—viz., the combined teaching of both the destructive science and the saving Gospel. And recent criticisms have revealed the fact that in even these distinctively Christian institutions, the destructive element has been more prominent than the saving Word. In the Normal College of the Christian Literature Society, which I represent, and which is partly at least a child of this Alliance, the Bible is made so prominent that conversions occur every year. Our students, unlike those in ordinary missionary institutions, do not study for University degrees, and we are, therefore, free to give a thorough Scripture training. More evangelists are needed to reap the results of missionary education. But the schools of all the missions put together contain merely a fraction of those at present being educated, as the following statistics—which are approximately correct—will show: Total Indian population of school age—boys and girls, 30 millions; total in attendance, 4 millions. Total boys attending, 3,650,000—girls, 350,000; or of boys 1 in 5 of school age—girls, 1 in 50 of school age. Primary schools, Vernacular, 100,000 schools and 2,850,000 scholars. Secondary schools, English, 5,000 schools and 500,000 scholars. Colleges (Arts, Law, Medicine, &c.)—150 colleges, 17,000 students. Total cost of Department, £3,000,000, cost of Primary schools, £1,000,000. In Mission schools 300,000, of whom 100,000 are women and children. Attending Sunday-schools, about 150,000.

Having shown the value and predominance of the Government education, it remains to point out its danger. Dr. Norman Macleod says: "If the non-religious schools and colleges be left alone, they will eventually leave the bulk of the educated portion of the natives either without any faith in God or without any fear of God." And Sir H. S. Cuningham says: "Amidst the crash of shattered beliefs and the babel of conflicting theories, the unfortunate neophyte acquires nothing tangible beyond a total disbelief in all existing creeds, and a profound disregard for an older, more credulous, and less-instructed generation."

In fact, to the 18,000,000 educated Indians, their ancient literature is out of date. This may seem, on its first mention, a small matter. But really, faith in the Scriptures, the fear of God, subjection to rulers, and obedience to parents, stand or fall together. And should the Higher Criticism and secular education in our day schools ever discredit the Bible in the eyes of the youth of Great Britain, irreligion, lawlessness, and impatience of parental control will surely follow. These elements are all present together in young India: witness the rush into the Theosophical Society, the tendency of the National Congress, and the mere pretence of so many in the observation of the Hindu

home religious ceremonies, whilst the youths of such homes in their hearts despise their parents.

That the Bible can be ousted from its place need not be feared, for it is God's truth. Not so the Hindu twenty-eight books. They are the literature of Pantheism, of Metempsychosis, of Caste, of Fate, of Infanticide, of Suttee, and of Idolatry. Impure mythology and false philosophy will find human ignorance and depravity their only defences. How, then, shall the new literature be created?—a literature true to modern science, whilst it acknowledges God only as supreme, and Christ only as Mediator. If missionaries alone had come to India with their Bible and literature, as did the Latin priests long years ago to England, some Alfred might have translated the Word and written for the people when converted. But the perpetrators of a foreign invasion, resulting in a foreign sovereignty, have taken upon themselves—whilst absolutely refusing to proselytise,—to give a Christian literature to a heathen people: a literature in agreement with science to a people whose religious ideas are contrary to science;—a literature entirely Western to a people entirely Eastern. The Native Christian Church is not equal to the task; the missionaries are already overburdened. The Christian Literature Society responds with three men. But the Bombay Missionary Conference of 1893 sends the message that "*scores* of missionaries should be set apart to promote the production of Christian literature in the languages of the people."

The great Mongolian Khan of the thirteenth century asked for 100 missionaries, and only two were sent by the Bishop of Lyons, who ran away when half way on their journey, and instead of a Christianised East we have Buddhist and Mohammedan peoples. Now that "scores" of missionaries are asked for with a view to giving India's New Age a new literature, surely some ladies will take the place of "A. L. O. E.," who has now passed away, and some young men will stand by Dr. John Murdoch, who, in his seventy-seventh year, and in his fifty-first of work, has not many associates in his special department. Otherwise the conversion to Christ of those in whose minds exists "a total disbelief in all creeds" may never take place; for as to a house, empty, swept, and garnished, more evil spirits return than occupied it before, so now to India and her young people come all kinds of reforms and faiths, and particularly such as flatter natural pride. Having emptied the house ourselves, are we not responsible that the rightful owner should become the occupant?

"O haste your tardy coming, days of gold!
Long by prophetic minstrelsy foretold!
Where yon bright purple streaks the orient skies,
Rise Science, Freedom, Peace, Religion, rise!
Till from Tanjor to farthest Samarkand
In one wide lustre bask the glowing land,
And—Brahma from his guilty greatness hurled
With Mecca's Lord—Messiah rule the world."

The Gospel in Spain.

Pastor Faithfull (of Madrid) then gave an address, of which the following is a summary:—

He stood before them that day as the privileged representative of Christian Protestant work in a great country—Spain. As Englishmen they had not done what they might have done in mission work on the Continent. They had to humble themselves before God because English professing Christian men and women who went to France and Spain would go to the theatre and ball and to all sorts of amusements, which they would not dare to do in their native town. What did this tell them? It told of a decreasing life instead of an increasing life in their home Churches. They were often told, "Surely you have not done anything in Spain?" No, they had done nothing, but God had done great things. Madrid naturally attracts to it the attention of the Christian public, as being the heart of the country; and as an illustration of the practical application of Evangelical Alliance principles, he had pleasure in stating that Bishop Cabrera had offered him, in December last, his pulpit. Twenty-seven years ago, after centuries of the grossest darkness, God, in answer to the prayers of His people, opened those doors in a most marvellous way. It was the marvel of the day, but like many another marvel it passed away, and now there were few who had any interest whatever in Spain except to speak of it in derision and say—"Spain never had, at least not for a long time, produced any great name." He regretted to say, with deep humiliation, that Great Britain had not risen to the occasion, and had not sent out to Spain the men she should have done. We recall to mind such names as Dr. Gladstone and Mr. Armstrong, from England; the Rev. Dr. Somerville, from Scotland, who, however, was only lent by his Church for a season; Pastor Fliedner, from Germany; the late Mr. Corfield of the British & Foreign Bible Society, and Dr. Moore, from Ireland; with a goodly company of obscurer names, but not less earnest workers. These formed the principal contingent from the British Isles, in 127 years of liberty from the evangelisation of this interesting land. Recently, however, others had gone forth, and notably, Norway and Sweden had come to the front. "Now, what about the Spaniards?" they said, Well, what could we expect after three centuries of the most absolute darkness? There was not a Bible or hymn-book, not a single Gospel periodical in Spain twenty-seven years ago. Now there was scarcely a large city in Spain where there was not one Christian church, however small, and in Madrid, Barcelona, and Seville there are three or even four. There were in Spain at present 112 places where the Gospel was preached. There were about 9,000 people attending places of Protestant worship. There were schools numbering at least fifty or sixty in the country, five of which were in connexion with the Christian Evangelical Mission, and through which 7,000 children have passed during the last twenty-three years. There were large numbers in Barcelona, and a considerable number in the North and South of Spain, and there were 139 Spanish teachers of both sexes supported by voluntary contributions working amongst their own people. There was one school for training teachers in the North of

Spain, and one in the South for the preparation of young men for the ministry, of which the director was their fellow-countryman, Dr. Moore. These were not enough, however, and he hoped they would support more efficiently mission work in Spain in the future.

Evening Meeting.

The subject for this evening was "The World's Claims on Evangelical Christians." The first address was given by the Rev. Dr. Marshall Lang (of Glasgow); he was followed by Mr. W. Barnett (from South America), and the closing words were spoken by the Rev. W. Crosbie (of Nottingham).

The World's Claims on Evangelical Christians.

The Rev. Dr. Marshall Lang said:—

In essaying to deal with such a subject there crowded upon his mind memories that were ever fragrant. In the immediate past he thought of one who was the predecessor of his friend Mr. Park as convener of the Foreign Mission of the Presbyterian Church in Ireland—one who was consumed by his zeal for the evangelisation of the wide world—he referred to William Fleming Stevenson. And then there rose up what Andrew Lang had called the "long, long agos," when from this island of saints there went forth apostles in little coracles to Scotland and England and France and Germany. And all those memories reminded him that no subject appealed more to all that was most cherished in Irish traditions, most inspiring in example, and most noble in achievement than the great subject of foreign missions. It was one that could never be absent from the councils and meetings of the Evangelical Alliance. Such an Alliance must have a far-away look—the far-away look of Christ Himself, when standing in Jerusalem, He cast His eye over the wide world and said, "Other sheep which are not of this fold I must bring." That "must" was an imperial necessity of the Christian Church. As his late venerable friend, Dr. Duff, one of the princes of foreign missionaries said—"When the Church ceases to be evangelistic, it must soon cease to be evangelical." He had a very vast prospect before him in this subject. They must recollect that there were somewhere about 1,500,000,000 of people upon the earth of whom 874,000,000 were heathens, 173,000,000 Mohammedans, and only 135,000,000 connected with Reformed Protestant Churches. They must recollect that the increase of these millions was every day proceeding. Within the last century there had been added about 200,000,000 to the population of the world that we have to get for Christ, while the gain to the Church in its missions during that century might be described as not more than 4,000,000. What a consciousness anyone speaking on this subject must have of its magnitude; what a picture must arise before him of millions on millions passing onwards into eternity without any knowledge of the only true God and of the Saviour Jesus Christ. They had, it was true, some 9,000 labourers connected with their several Churches in the foreign field, but they were still tempted to ask "What is that?" They spent, it was true, £2,000,000 annually upon this work, but again they were tempted to ask "What is that?"—this 200 pennyworth of bread to feed these incalculable multitudes. They need not be pessimists, but they must be truthists, and because they were truthists sometimes they were moved to appeal to the Master and say, "O Lord, our hearts fail us for fear." And yet there came back clear, tender, yet peremptory, the message, "Them I must bring, and you are to bring them to Me." If the prospect, however, was vast, so also was the opportunity. Every door was now open over the whole world; even Thibet, which seemed hermetically sealed, was waiting for the Gospel of the Lord Jesus Christ. It was true that of late they had had a most terrible evidence of the anti-foreign feeling existing in the great Empire of China, but that very feeling was a sign that the peoples felt that the road was being opened, and was open for the progress of the Gospel, that barriers supposed to be impenetrable had been broken down, and that there was an onward march of the civilisation whose centre is Jesus Christ. One thing particularly should impress upon them the urgent claim that foreign missions had upon them. Who were the greatest colonising nations of the world? Great Britain and America, and especially Great Britain, which had its hand in every continent of the world. Why was it that Great Britain had been called to girdle the earth in this way? Recently, Mr. Chamberlain, spoke of the work done by the old Roman Empire, and of how, wherever it went, it left enduring monuments of its civilising force. Was not Great Britain by the simple fact of her position and influence in the world called upon to leave enduring monuments better than the Roman roads? He did not understand that God gave Great Britain this power merely to get wealth for herself. He gave Great Britain this power surely as a trustee for the good of the whole world, and he would say shame upon them if the Christian people of Britain did not rise up and seek that the opportunity God had given them should be turned to the fullest possible account. Their resources as well as their opportunities were great. All that had been done during this missionary century was but the sinking of the shaft to tell where the mine lay—to tell of potentialities that had never been tapped. If they could only get for missionary work one-third of what was spent annually upon the drink bill of the nation, upon yacht and horse racing, or if they could only get a share of the money ill-spent they would not have the beggarly returns so many of their missionary societies presented. What they wanted was to convert the purse of the country, and when they had done that they would be far on to winning the world for Christ. Then, let them think of the potentialities of labour, of the men and women who were pecking about like birds after what pleased them, and leading aimless desultory lives—let them think of the plethora in their several churches, of the num-

bers of ministers in this great country, far too many for the wants of their populations and parishes, and who would be far better if they went where others could not reach. If there were only desire, enthusiasm, and faith there need not be before this century closed a nation into which Christ's disciples had not gone to preach His name and His salvation. This was their work and their prospect. He had spoken of enthusiasm and encouragement; but there were some chills felt in the Church on this subject. There were only two he could mention. The British Association for the Advancement of Science had been pouring cold water upon missionary work. He had a great respect for the British Association and for scientific men when they stuck to science. But savants forgot the very conditions of scientific research and work in some remarks made the other day. They were told that the missionaries were only converting people to the manners and customs of Great Britain. They were told that there were some races which could not be converted, but he would not deal with that statement. He would, however, ask was it a fair and legitimate criticism to complain that the missionaries had only done this—that they had got the natives to wear European clothes, and had broken them from the conditions and customs that were dear to them? One of those who spoke at the meeting of the Association to which he referred quoted Lord Lawrence as saying that we should do Christian things in a Christian way. They would all subscribe to that. But when the speaker went on to tell them not to try and metamorphose high-class Indian gentlemen into second-class Englishmen he thought this was going almost to the point of absurdity. In the first place, there were not so many high-class Indian gentlemen converted as to warrant the observation, and, secondly, when a high-class Indian gentleman assumed the ways of a second-class Englishman it was not because of missionary influence, but of influence connected with their civilisation quite outside the missionaries. There had of course been, and might still be, injudicious missionaries, but, taking it as a rule, the persons recognised by the natives themselves as most friendly were always the missionaries. Darwin himself, who was hardly an enthusiast in evangelisation, subscribed up to the day of his death to the Patagonian Mission, and bore testimony to its beneficial influence. Robert Louis Stevenson likewise testified to the value of missionary influence in Samoa. And he himself recollected a gentleman who had been detained three months at Samoa by sickness telling him of the kindness he had received at the hands of the natives, who were accustomed to say of him, in commending him to the kindly care of one another, "He a missionary man." The missionary man was regarded as their friend, and with few exceptions that was the rule the world over. They had received another chill from the missionaries themselves. He yielded to no one in admiration and respect for Principal Miller, of Madras University, a noble man who had done noble service. But he confessed he read with pain a lecture he delivered to the students of Madras University. He gave the students six ideals, four of which were heathen, one Jewish, and one Christian, and did not give a hint that this last ideal was different in kind and degree to any other, only claiming that it was superior to any other. Were they to have a Pantheon set up with divinities in it, and Christ only in a place above them? He held with Bishop Wescott that their Christian missionaries, while treating every other religion sympathetically, ought to remember that they had been entrusted with a revelation which was absolutely unique, and that there was no other medium by which men might be saved but that of the Lord Jesus Christ. Passing away from this, he would remind them of the appeal these foreign missions made to them. They appealed to their loyalty, the commandment of Christ on this head being most explicit. Dr. Guthrie once illustrated the duty of evangelisation by telling a story of a man found senseless from hunger and thirst on a deserted ship. He was rescued, and when he was so far recovered that he could speak, his first words were to tell his rescuers that "there was another man." It was thus with missionary effort. So long as they could say that there was another man who did not possess the blessings of Gospel light that they possessed, the law of Christ demanded that they should strive to the utmost of their ability to give to him the truth and blessing they themselves possessed. This past missionary century had been pre-eminently the century of home work also and of all benevolent work. And why? Because unless they had power in the heart to circulate the blood to the extremities of the system no part of the system received the benefit. It was the very circulation of the blood to the extremities that secured the health of the whole system, and if they wanted vigorous, healthy, earnest Christian work at home they must have this work flushed by tides of world-wide sympathy. They did not look upon the Home and Foreign Missions as rivals or competitors, but as movements having the same great object—the spreading of the Light—and in point of fact bound so closely together that upon the health and success of the one depended largely the success and health of the other. Let them, then, accept consecration to this work. Events that had recently transpired furnished a special claim. They had read with pain and horror of what had happened in China and in Africa. They could realise that as the soldiers fall in this blessed battle so the call was urgent on everyone to see that the ranks were filled up. He trusted that this meeting of the Alliance would give a new impetus not to Ireland only, but to the Churches throughout the lands in regard to the foreign mission movement. And they must recollect that there was no such word in the dictionary of faith as impossible.

South America.

Mr. W. Barnett then gave an address. He said:—

South America was well known, but as regarded religion it was very much neglected by British Christians, and he was afraid, by Irish Christians also. Why should South America be behind other parts of the world? He would answer that question in two words—"No Bible."

For three or four hundred years the Romish system had had the whole place under its thumb, so to speak, and what was the consequence? If anyone wanted to know they would have to look into the history of the different Republics that formed that vast Continent. He would like to interest them that evening in a country where he had resided thirty years, first as a sheep farmer, and afterwards as a merchant, and whither his wife and he, after their retirement some six or seven years ago, had been drawn back by, they believed, the Spirit of God, to work amongst the people there. The Argentine Republic had come into notoriety in two ways recently. It had become well known financially, as many knew to their cost. No less than 350 million of British gold had been invested in various ways in the Republic, which was certainly a large investment for temporal affairs. The second way in which it had become noted was more pleasing, and that was on account of the immense crop of wheat grown there a couple of years ago, which actually reduced the price of wheat throughout the whole world to a lower price than was ever known before. An enormous amount of gold was sent out from England to South America without the Gospel, and the consequence was that the English moneyholders suffered more than any others, because the Gospel had not preceded the money or gone with it. Had they any right to trust money to people who had not been taught the truth through God's Word? How could they expect them to learn to be honest and honourable when they had not had the Word of Life, which had kept the people of the British Isles right and in the path of duty in those matters. They had, he was thankful to say, freedom of worship and civil marriage out there, but they were very ignorant in regard to the true religion. He hoped those to whom he was speaking that night would agree with him that South America ought not to be neglected in the future as it had been in the past. People may say, "But surely there are some missionaries out in that dark land!" Yes, thank God, we have some teachers of the Word of Life, otherwise the darkness would be complete indeed. In Brazil, as well as in the Argentine Republic, the missionaries from the United States have, as in India and elsewhere, proved excellent workers, they identify themselves with the people as much as possible, and have been greatly used. The Methodist Episcopal mission work in Buenos Ayres has, I believe, the largest Spanish-speaking congregation in the world. Then the South American Missionary Society of our own land, which, besides helping some of the congregations of settlers, has missions to the Indians working in Tierra del Fuego, Paraguay and Chili. The British & Foreign and American Bible Societies have also some colporteurs at work, but besides the American missions only individual effort has been used to propagate the Gospel amongst the people of the land. A friend, who gives all his spare time to the Lord's work among the poor of Buenos Ayres, writes: "As I walked from the Mission Hall to the station, I felt the sad condition of the thousands who have never heard the Gospel in this City. May the Lord raise up many servants among the people themselves, and I am thankful to say some of the converts are showing a decided gift in this way. The longer I live here the more I realise what a blessed privilege it is to be here. It is just wonderful how open the people are to the Gospel." This same servant of the Lord, with his devoted wife, have lately started the first Protestant Orphanage in the Argentine Republic, and possibly the first on the neglected Continent. In conclusion, Mr. Barnett gave some interesting details of missionary work amongst the people in that part of the world, asking the followers of Christ to think more about them, to pray more for them, and to carry the Gospel to them if they are to be brought out of the darkness which now retards their progress.

Closing Words.

The Rev. W. Crosbie spoke as follows:—

He said he had been asked to say a few words by way of applying what the previous speakers had said. His address would take the form of a very brief and simple illustration. Sir Thomas Fowell Buxton, whose name would be familiar to most of those present, was a leader in the philanthropic movement for the emancipation of the slaves in the British possessions in the West Indies. He was associated with Clarkson, Wilberforce, and others, in the righteous and Christian cause. For a considerable time the emancipation of the negroes met with strong opposition, both in the country and in the British Parliament, but the cause was championed by men of God, and, therefore, it was destined to triumph, and strange to say, one of the weapons with which the battle of negro emancipation was fought was this Scripture: "We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee." It was Jehosaphat's appeal to God in a great national danger. In Sir Thomas Fowell Buxton's biography there was a very remarkable letter which was written to his daughter. The subject of the letter was a debate in the House of Commons, on emancipation. The debate, it seemed, was followed up by a division which took everybody by surprise, and a victory, an unexpected victory, was gained by those who were battling for the freedom of the slave. Sir Thomas wrote these words to his daughter—"If ever there was a subject which occupied our prayers it was this subject. Do you remember how we desired that God would give me His spirit in that emergency, how we quoted the promise, 'He that lacketh wisdom let him ask of God, and it will be given him,' and how I kept open on the floor of the British House of Commons that passage in the Old Testament, where it is said, 'We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee?' If you want to see the passage open my Bible; it will turn of itself to the place." How often that great and good man must have pondered and prayed over that passage, and refreshed his soul with it. Sir Thomas added—"I sincerely believe that prayer was the cause of that division in the House of Commons, and I am confirmed in this by knowing that we by no means calcu-

lated on the effect. The course we took appeared to be right, and we followed it trusting in the Lord." Did he not say truly then that that Scripture was one of the weapons with which the difficult battle of negro emancipation was fought? The leaders of the movement made that Scripture their prayer; into that ancient Scripture mould they poured their very soul, and God heard and answered their prayer, as He heard and answered all such prayer, and in the British House of Commons and in far-off Indian possessions His hand was gloriously displayed. What was wanted in these days was a better use of the weapon of prayer. If God had burned anything into his soul He had burned that conviction into it, and he believed that the time had come when God's Church should besiege the throne of grace in a very special manner. They had been hearing again that night that they had just completed one century of Christian missions, and that they were standing on the threshold of another century. What was to make that second century more glorious than the first? Why, it was just a better use by God's Church of the weapon of prayer. As they listened that night to those wonderful addresses about the great world that was open to them how applicable that passage seemed to be as the concluding application of that meeting—"We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee." What would happen if the child of God would only cast herself at God's feet, and look up to Him and trust in Him? There would be a wonderful display of His power in that and other lands. What emancipation would take place, what salvation would be wrought, and what victories would be won? They wanted to go back again to the age of faith. He believed that Alliance was destined, in the hands of God, to rally all God's people together, and that there would be in the coming days and in the coming years wonderful answers to prayer, and the world would be filled with the light of the glorious Gospel of the blessed God.

THURSDAY, SEPT. 26.

At the morning meeting, an address was given by the Rev. J. M. SHIACH, of the Sabbath Alliance of Scotland, and which was held over from our last issue.

THE OBSERVANCE OF THE LORD'S DAY.

The Rev. J. M. SHIACH said:—

The Lord's Day was needful for man and beast, too, so that if a rest day, or Sabbath, had conceivably not been found among the Ten Words of Sinai, it might have been discovered in man himself. It thus amounted to a constitutional necessity co-eval with creation "made for man." The Lord's Day, like the Christian sanctuary, was quarried from the Old Testament. No change in the particular day or dispensation whether Patriarchal, Levitical, or national, can alter it, for man as he is constituted and conditioned on this earth. Institutions are for the people, not people for the Institutions. But the Sabbath is not a custom or mere institute. It was made for mankind, for the Assyrian, as we now know, long before Moses' time, as well as the Jew or the stranger within his gates. Its apologetic value is great, and felt to be so, if we are to judge from the attacks made on its Divine character and authority. For it witnesses at once to the unity of the race, the unity of the Scriptures, and the unity of the Church. The Lord's Day is surely the survival of the fittest. And if the ministration of a Sabbath, written and engraven on stone, was glorious, much more should the Lord's Day exceed in glory, enriched and perfected, and full to overflowing, with its inherent delights, as it keeps pace with the rapid strides of an aggressive civilisation, and is now for ever associated with the risen Sun of Righteousness, and His saving health for all nations; a *Dies Solis*, or Sunday in very deed, whose earlier rays—for it must dawn upon people and grow with their growth—have caught only a few months ago in Corea, imported not even by missionaries but by some of the flower of its young men in intelligence and enterprise, long banished from their homes for their sympathies in this and other respects with the Christian foreigner, first fruits of their Exodus from the hateful yoke of China. Public offices in Corea, we are told, are now closed from Saturday afternoon till Monday morning, and no Court is held on the Day of Rest. When the Indian Government were asked some years ago by the Missionary Conference to declare the Lord's Day a *dies non* in India the reply was in the negative, in consideration of the variety of castes, custom, and condition there, but not without the assurance that in all Government departments—whether administrative, judicial, or military—business premises were closed, and business was suspended. Nor was anyone obliged to work, even in cases of necessity, against their will. The administration in any country can hardly go farther. An interesting object-lesson in Sabbath observance is to be found, as you may know, in Venice, the direct effect, it is said, of the conduct of King Humbert and the Kaiser in declining to attend a theatrical entertainment on a Sunday. Sunday Closing is now very general there. The movement is almost as universal as it is spontaneous, and one regrets that steps should have been taken to make compulsory and statutory what was so spontaneous and voluntary. This has been attempted as a matter of administration in Belgium, where the Postmaster-General has thrown into legal form the suggestion of tradespeople in Brussels "not to deliver on Sunday." Of course it needs a people as well as an institution to make such an expedient effectual in reducing Sunday labour. And there is no reason why Sunday labour, in the shape of delivery of letters alike in Belgium and in Britain, as in London, should not be reduced to vanishing point if the moral sense of the community were not blunted, if the still small voice—"Am not I my brother's keeper"—were only more audible even in the posting of a letter. The cry from all quarters now is, however, for license. How is this sacred institution to stand and the

freedom of the individual at the same time be conserved? But how has it been in other connexions? How comes it that civil and religious freedom has always been fought for and maintained together? Freedom is only the raw material out of which the whole fabric of law and Gospel is worked for the race and nation, the community and home. And freedom is not a merely personal matter. There is local freedom, and there is national freedom; and a right in each to this rest requires a law of rest for all. We Sabbatarians suffer as suspects in this matter of freedom, as if we meant to thrust on the people an institution of gloom in place of gladness, of rest without the refreshing, the religious without the humanitarian, the sacred without the social. The result is that the Press has so very largely advocated the secularisation of the day in a supply of the demand, the adventurist supply rather than the spontaneous demand for facilities in amusement, and in travel by road, rail or sea. And a law cannot be framed so subtly as to arrest every Sunday vagrant individual or vehicle. The conclusion is that there is nothing to prevent Sabbath desecration. But there is. And it is this "law from heaven for life on earth," the Sabbath for mankind, an object-lesson in the chief end of man, the normal day of religious awakenment, a moderator in all things that pertain to life and godliness. In fact, the true sanctity attaching to the Christian Sabbath or Lord's Day, if conceded, would act like a torpedo with the Papal claim to regulate the individual conscience whether in Church or in State. It is a sanctity that invests every man, woman, and child not without law to God, under law to God, under law to Christ, and in the spirit of love, which is the law's fulfilling, with freedom for that day, one in seven, to devote to God and higher things; not as a religious monopoly, but as a bulwark, against the tide that would certainly overtake and overwhelm us, in the ordered enthusiasms of a piety that fears God and regards it as a Biblical institution, neither scientific nor Jewish, but cosmopolitan; rather even part of natural religion, if it were not so clearly grounded at once in reason, in revelation, and in right. In closing the speaker briefly summed up the principles underlying the sanctity of the Christian Sabbath, as in the outset it was acknowledged how much this cause owed to the Evangelical Alliance, and in particular to papers read on the subject by Professor Godet, and Dr. Andrew Thomson, of Edinburgh, at its meeting in Geneva in 1861.

Closing Meeting.

At the evening meeting, the Chairman, Mr. W. E. Malcolm, J.P., spoke as follows:—

They had arrived at the last evening of the Conference, and it had been a happy time for all of them, as it had led them to properly understand and appreciate what the great apostle Paul had said about meeting together as brethren. He was sure they all thanked God for this, and that it had led them to think more of the gratitude they owed to Him, and to ask for more courage through the assistance of His Holy Spirit to continue the work. He did not know how many were there and on that platform who were with them in 1859 when the Evangelical Alliance paid its first visit to Belfast. He need not say what a time it was, or what were the surroundings of the meetings in those long days ago. There was one article of the Creed that had come into their hearts, he meant that grand article "I believe in the forgiveness of sins." And then the Evangelical Alliance raised its banner, and brought before them there, as it had ever brought before them when they met together, that other article no less important, no less mighty, "I believe in the communion of saints." But what a blessed thing it was when they not only repeated that article of the Creed, but when they tried with God's grace to live up to it in their several spheres and in their several Churches. Was there a greater solace in this wilderness walk of theirs than Christian fellowship? If the law of sympathy was to redouble joys and cut griefs, what should they say of that Christian sympathy a thousand times enhanced. Those were grand times for Belfast and that neighbourhood when the Spirit of God so manifestly descended on so many people. But when they thought of the past—whether such a long past as thirty-six years, or even a short past—there cannot but be some shadows come over one's thoughts. Where were those grand men who had stood upon the platforms of the Evangelical Alliance? Most of them had passed away. They remembered their denominational names, some of their ecclesiastical distinctions, but they had gone to their Father's home, and had left those distinctions behind. Every jarring note, every separate thought, they had left behind, for they had gone to the place where love reigns, where God was, and He is love. They had seen Jesus face to face, and they knew that they who were believers shall see Him, and shall be like Him. He would just like to throw out this thought—could it be wrong—nay, was it not their bounden duty—to cultivate now, while on earth, as much as possible individually that spirit of love which they were sure those dear ones who had gone before were enjoying above? Could it be wrong for them to anticipate in some little measure, at least, that blessed communion and fellowship. He prayed God that His special blessing might rest on that their last meeting, and that what might be said from His Word or in accordance with His mind and His will might reach some heart and conscience—nay, all hearts and consciences. And if there were any there who could not yet say for themselves they believed in the forgiveness of their sins, he prayed to God that some of them might be brought to that happy state.

The first address was given by the Rev. E. A. Stuart, M.A., whose subject was

The High Priesthood of Our Lord.

In very eloquent and forcible language he illustrated the high priesthood of Christ by the typical references in the Book of Numbers. In the first chapter of this book they had the

children of Israel setting forth upon their wilderness journey, all numbered by God. In the second chapter they had them all marshalled round their various standards. In the third and fourth chapters they had their work as Levites and priests described. In the fifth chapter they had it declared that they must be absolutely without suspicion, and in the sixth chapter they must be devoted—consecrated to God—and at the close they could start out with Divine blessing upon them. He wished their particular attention to the fourth chapter, and he thought that few chapters in the early portion of the Bible would more repay study. This chapter was addressed to Moses and to Aaron, and the privileges and responsibilities of the Israelities were commingled in the commands it contained. The rev. speaker then proceeded to quote the ordinances and injunctions contained in the chapter, and typically to apply them as bearing upon Christian life and duty. He went on to say that the case of the Levites—the sons of Kohath, Gershon, and Merari—every one of them had in the wilderness march a duty assigned him in connexion with the bearing of the tabernacle, and that duty was such as his years and strength were equal to. So in the great work of carrying the Gospel of Christ through the world some of them were assigned one duty, some another, but God never laid upon them in this work any burden which He did not give them strength to bear. Proceeding, the speaker went on to deal with the office of the high priesthood in its practical influence upon daily life. They must have often noticed if they wanted to get an all-round view of any character or office of the Lord Jesus Christ—if, for instance, they wanted to get a view of His Kingship, they must think not only of David, the conquering King, but also of Solomon, the peaceful King; so if they wanted to get a view of the high priesthood of the Lord Jesus Christ they must not take thought of the great Aaronic priest, but also of the Eleazar priest. And it was to this latter aspect of Christ's priesthood he wished more especially to direct their attention. Aaron signified the exalted one, but Eleazar signified, "My God is my help," and he thought Christ's priesthood brought before them that practical influence which it had upon their daily lives, and which he thought, alas! they often forgot. He found many Christians thinking of Christ as their King, their Judge, the Prophet who reveals the secrets of God, the atoning High Priest, but very few had grasped His Eleazar high priesthood, and treated Him as a living, practical reality for their daily life. It was this Eleazar high-priesthood that was brought so prominently before them in the Book of Numbers. To his office pertained first the oil for the light—power to shine is to come down from heaven; second, the sweet incense — as the incense ascended up in the inner court the prayers of the people were accepted in the outer court, so as Christians prayed here in the outer court their prayers go up to God through the incense of the merits of our Great High Priest; third, the meat offering—as the children of Israel were called upon to offer daily a lamb for a burnt offering they were taught the duty of offering themselves as a whole burnt-offering to God; so Jesus died that we might offer ourselves a whole sacrifice to God. Fourth—The holy anointing oil. This was what they all wanted, and they could obtain it only by being constant in prayer as they yielded themselves as a whole sacrifice to God. The subject on which he spoke was not, he said, one which they were to discuss and criticise; it was something they should translate into their daily lives.

The address of the Rev. G. H. C. Macgregor, on "Worldly Amusements," was given in our last issue.

Closing Words.

A brief address was then given by the Rev. G. D. Hooper, as follows:—

Now that they had come to the conclusion of their happy and, he trusted, profitable meetings, the question was—What record would they leave on the hearts and lives of those who had participated in them? They had been gathered from all parts of the United Kingdom to taste the joys of Christian brotherhood and sit together at the feet of God and from the great High Priest to receive His blessing, and having been gathered thus they began to feel what it was to belong to a United Kingdom—as from Scotland and from England and from Ireland they had just taken counsel together. But their meetings should remind them of another united kingdom—the kingdom to which the Lord Jesus Christ invited His people. They had met together, and prayed together, and taken counsel together from the lips of men of many Churches, and yet they had all spoken in one voice, and so their thanks went up to God as well as their prayers; but they asked now, what of this united kingdom, the spiritual kingdom of the Lord Jesus Christ? That was a question which each one would have to answer for himself, and the addresses they had listened to that evening would help them and enable them to answer the question. The Christian life sent out its blessed influence to the remote corners of the earth, and He prayed God this influence would be richly enjoyed by the Christians of Belfast, who had extended their generosity to those who had visited the city. That was a meeting for young men. He was a young man himself, and he would beseech them if they were not believers in Christ to come to Him for pardon, for peace, for life, for joy. If they were, as he prayed they were not, leading that carnal life of which Mr. Macgregor had spoken, they beseeched them to learn to live the only life that was worth living, the whole-hearted service of the great King that led to His own right hand. Monuments of marble would crumble into dust with the rapid march of time, but the life lived for Christ, that radiated His blessing and joy, and that was as diamonds in His crown, such a life would outlast the shock of time, and after the wreck of matter and the crash of worlds had passed would live for ever in the presence of the King. Their hearts' prayer to God and their closing message was this—"God bless you all, God be with you all, and take you all to Himself;

send you all away with a stronger love for His service, with a gladdening recognition of the brotherhood of all believers, and the unity of that spiritual kingdom where Christ alone was King, until He comes in manifested glory. God hasten that glad day and gather us to Him for His own name's sake."

EVANGELICAL ALLIANCE.

JUBILEE CELEBRATION, JULY 1896.

The following is the text of the Invitation now being issued by the British Organization to members and friends of the Alliance throughout the world:—

TENTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS.

To be held (D.V.) in London on July 7th and following days.

Beloved Brethren,—Fifty years have well nigh passed away since the 19th of August 1846, when eight hundred brethren, from various regions of the Old World and of the New, as well as from nearly all branches of the Reformed Church, were gathered together in Freemasons' Hall, London; and the late Edward Bickersteth stood up and gave out the Psalm, "All people that on earth do dwell, sing to the Lord with cheerful voice," which was sung with bursts of joyful noise, amid beaming looks and tears. Next upon their ready ears fell, in the deeply moved and moving tones of Mr. Bickersteth, the words of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity"; followed by the words of our pleading Lord, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." Then all bowed in prayer, and the voices that were lifted up were those of John Angell James, Adolphe Monod, and Dr. S. H. Cox, of New York. Of the hundreds who breathed the solemn Amen, the greater part are fallen asleep—but some remain unto this day.

Such were the preliminary acts of those who had come together hoping to found an Evangelical Alliance. A few days later, after long and prayful deliberation, a doctrinal Basis of fundamental principles was solemnly adopted, and the proposed Evangelical Alliance was definitely established. Thereupon Edward Bickersteth again stood up, his visage beaming as if transfigured by heavenly grace; he cried, "Glory be to God our Heavenly Father, Who has conducted us so harmoniously to such results. . . . Glory be to God Who has overruled all our deliberations and discussions."

The years that have elapsed since the utterance of that doxology have been fraught with most important events, and the gracious blessings of our God and Saviour upon the efforts of the Alliance in various parts of the world has been continually experienced. All may not have been accomplished that was desired by some sanguine friends, but much more has been done than its founders could have anticipated; and its past history proves it to be an eminently practical organization.

The Alliance found one of the most trying obstacles to its mission of goodwill in the restraints upon Religious Liberty, which fifty years ago were in force in most lands where the Roman Catholic or Greek Churches were dominant, as well as in all Mohammedan and even in some Protestant countries. To a very considerable extent that evil has been abated, and in certain countries removed, as in the conspicuous instance of Italy. It has been the privilege of the Evangelical Alliance to be to the oppressed for conscience' sake an advocate and helper, pleading for them, now by deputation, now by document, with grand dukes, sultans, kings, and emperors; and in this anxious field of labour the fruit has not been small; but still there remains much to be done, especially in Eastern and North-Eastern Europe.

The chief object of the Alliance was to promote the manifestation of the essential unity of all true believers; the union of believers and not the association of Churches. Very largely and in many lands the end sought has been attained. The manifestation of the actual unity of the Church, under diversity of form, seen in the Evangelical Alliance has been eminently blessed. If in respect of Religious Liberty serious labours still lie before the Alliance, so also is it in regard to the observance of the Lord's Day, the promotion of which has always been a subject of earnest solicitude; and the future calls for more and not for less vigour in the endeavour to check infidelity and the advances of Romanism.

The year of 1896, soon to commence, brings on the Fiftieth Anniversary of the Alliance. Seeing that the constituent Conference met in London, it is natural that here also should meet the Jubilee Conference, and this wish has been expressed by many branches of the Alliance. International Conferences have in the meantime sat in the capitals of France and Germany, of Holland and Denmark, of the United States, and in two cities of Switzerland (Geneva and Basle), as well as finally in Florence.

Looking back with gratitude on all these, the British Organization now sends forth to the brethren in those various countries, and in all others where Reformed Churches exist, brotherly greetings, and a warm invitation to gather again in the City where the Alliance was founded that we may take counsel and encouragement for the time to come. It is proposed that the Meetings in London occupy four days only (commencing on Tuesday, July 7th), so that it may be possible for some of the Delegates from various countries to visit two or three other cities, and take part in local celebrations.

Now, as always, the invitation to attend the Conference is addressed not to members of the Evangelical Alliance only, but to all Evangelical Christians—it being distinctly understood that the fundamental principles of the Gospel as set forth in the Basis of the Alliance will govern all the proceedings of the Conference.

We therefore earnestly invite you, beloved brethren, in the name of the Lord Jesus Christ, to meet us on this auspicious occasion. We urge you to come in much prayer, in the exercise of faith, and in good hope through grace, with hearts full of gratitude and praise to Him who has done such great things by the instrumentality of the Evangelical Alliance; and may the Lord cause His face to shine upon us and give us peace.—Yours affectionately, on behalf of the British Evangelical Alliance,

POLWARTH, President.
DONALD MATHESON, Treasurer.
A. J. ARNOLD, General Secretary.

P.S.—We append the names of the officers of our Alliance, all of whom cordially concur in the invitation:—

President.—The Right Hon. the Lord Polwarth.

Vice-Presidents.—The Right Hon. the Earl of Roden, the Right. Hon. Lord Kinnaird, the Lord Bishop of Exeter, the Right Hon. Viscount Bangor, Principal Sir William Muir, K.C.S.I., LL.D., the Hon. and Rev. E. V. Bligh, M.A., Sir William Willis, Sir C. U. Aitchison, K.C.S.I., General Sir John Field, K.C.B., Sir George Williams, Major-General Hatt Noble, R.E.

Vice-President & Treasurer.—Donald Matheson, Esq.

Honorary Secretaries.—Rev. Wm. Arthur, M.A., Rev. Canon Fleming, M.A., B.D., Rev. John Stoughton, D.D., Rev. J. Angus, M.A., D.D., Rev. D. MacEwan, D.D.

PROCEEDINGS OF COUNCIL.

THE usual monthly meeting of Council was held on Thursday, Nov. 14, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Archdeacon of Southwark, Dr. Richardson.

The Secretary stated that he had received a number of communications from members of Council who expressed great regret at their inability to be present at to-day's meeting owing to other engagements.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Thompson, Croydon.
Mr. T. Ford, Macclesfield.
Mrs. Stewart, Ibrox N.B.
Rev. O. W. Darling, near Macclesfield.
Mrs. Jos. Kidd, Blackheath.
H. Hart, Esq., Blackheath.
Mrs. Leslie, Lee, S.E.
Miss E. R. Field, Highbury.
Rev. J. B. Field, Billesden.
Mrs. Doughty, Billesden.
Mr. Fred Doughty, Billesden.
Mr. Jos. Seotham, Billesden.
Mr. Wm. Hollingworth, Billesden.
Mrs. J. Cox, Billesden.

Mrs. E. Hamby, Billesden.
Mr. G. C. Hamby, Billesden.
Miss E. M. Hamby, Billesden.
Mr. Chas. Ealey, Billesden.
Mrs. S. Ealey, Billesden.
Mr. Wm. Geary, Billesden.
Mr. S. Geary, Billesden.
Mrs. S. A. Geary, Billesden.
Mr. Jos. Stafford, Billesden.
Mrs. S. Stafford, Billesden.
Mr. W. Shellaker, Billesden.
Miss S. Shellaker, Billesden.
Mr. C. A. Sharpe, Billesden.
Mr. J. J. Swift, Billesden.
Mrs. S. A. Collins, Billesden.

New Vice-President.

A letter was read from the Earl of Roden accepting his appointment as one of the Vice-Presidents.

The Approaching Jubilee.

Important questions concerning the arrangements for the Jubilee next year, and other matters, occupied the earnest attention of the Council; and in the discussion Prebendary Webb-Peploe, the Rev. Dr. Rigg, the Ven. Archdeacon Richardson, General Noble, Sir Theodore Ford, Sir John Field, the Hon. and Rev. E. V. Bligh, Sir William Willis, the Rev. H. E. Brooke, and others took part.

Copies were laid upon the table of the Jubilee Invitation as finally adopted by the Special Committee, and Mr. Arnold stated that it was being translated into German and French so that it might be published in the three languages.

Week of Universal Prayer.

Mr. Arnold submitted the programme for the West End meetings during the Week of Prayer. He stated that he had been fortunate in securing the following to give the addresses during the week: Rev. Canon McCormick, Pastor Thos. Spurgeon, Rev. Dr. Pentecost, Rev. Dr. Rigg, Archdeacon Sinclair, and Lord Radstock.

Obituary.

Letters were read from Mrs. Clemance and from Miss Russell, thanking the Council for their expression of sympathy.

The Secretary reported the death of Admiral Sir Lewis Jones, G.C.B.; Mr. John Groom, late of Hampstead; the Rev. J. De Kewer Williams; the Very Rev. the Dean of Achonry; as well as of Miss Blundell, who had for thirty years been the French correspondent of *Evangelical Christendom*. The Council desired the Secretary to convey an expression of their sympathy with the bereaved families.

Copies were laid upon the table of a paper entitled, "The Union of all real Christians." This paper, which had appeared in *Evangelical Christendom*, was prepared by one of the oldest members of the Alliance, and had been reprinted in separate form at his expense, for wide circulation. The Council desired that their thanks be conveyed to their esteemed friend and colleague for his generous help.

BLACKHEATH & LEE BRANCH.

The annual meeting of this Branch was held in St. Michael's schoolroom on Saturday afternoon, Nov. 2, the Rev. A. E. Barnes-Lawrence, the Vicar, presiding.

After the singing of a hymn and prayer, the Hon. Sec., Mr. E. P. Le Feuvre, read the report, which was of an encouraging nature. The Chairman, in an interesting opening speech, said he was always very happy at an Evangelical Alliance meeting, and glad to say anything on its behalf, for the Society was doing a most excellent work. It needed no apology for its existence, but deserved far more general support than it obtained. He then referred to the monthly organ of the Alliance, *Evangelical Christendom*, and said he always read this journal with deep interest, and found in it information which he could not obtain from any other source.

Mr. A. J. Arnold, General Secretary of the Alliance, then spoke upon the recent work, and gave details of the efforts of the Council in matters of religious liberty. He was listened to with marked attention, and those present felt how important this subject was.

The Rev. C. B. Nash followed with a brief address, in which he gave, from his own personal experience, an account of the observance of the Week of Prayer in China, Canada, and Palestine.

Sir Wm. Willis, President of the Branch, moved a vote of thanks to the Chairman and speakers, which was carried unanimously. The meeting was closed with prayer and the Benediction.

LANGHOLM BRANCH.

THE annual meetings of the Langholm Branch of the Evangelical Alliance were held on Thursday. A prayer meeting was held in the schoolroom of the North United Presbyterian Church in the afternoon, and a public meeting in the Temperance Hall in the evening, when there was a good attendance, being representative of all the churches in the town, Mr. Malcolm, of Burnfoot, president of the local society, in the chair.

The Chairman said: We have heard much during the last year of the re-union of Christendom, and of union at home, but we know the difficulty of corporate union. The Evangelical Alliance brings before us the true union of hearts, and calls upon the followers of the Lord Jesus to manifest amidst all their diversities the real unity which already existed upon the great verities of their faith. Now could it be wrong—nay, rather is it not our bounden duty, to cultivate while on earth as much as possible individually that spirit of love which we are sure our dear ones who have gone before are enjoying above. Could it be wrong to anticipate in some measure that happy communion—that blessed fellowship.

The Rev. Mr. Sloan based his remarks upon 1 John v. 1—4, dwelling more especially upon verse 4, "the victory that overcometh the world."

The Rev. George W. Jackson, of the Christian Literature Society for India, spoke of the London Office of the Evangelical Alliance as the centre for such diplomatic action as is possible when evangelical Christians of other countries can be aided in their distresses or difficulties. In these days the Evangelical Alliance keeps the Reformed Churches in touch with each other, and directs their influence for the defence of the oppressed. The preparations for the Week of Prayer are also made by the Alliance. The Christian Evidence, Turkish Missions' Aid, and Christian Literature Societies were, in the origin, closely connected with the Alliance, and are based upon its principle of the oneness of all believers in Christ. The Christian Literature Society maintains a college in Ahmednagar, India, where Christian schoolmasters are trained for all missions. Its literature is likewise prepared with a view to its use by all denominations alike, so that our distinctions need not appear in propagating Christian knowledge by this means. Thus to take an interest in the work of all will bring us to realise more that we are servants of one Master.

The Benediction was pronounced by the Rev. John Sloan, which brought the meeting to a close.—(Condensed from *The Eskdale & Liddesdale Advertiser*, Nov. 6.)

DUBLIN BRANCH.

A Meeting of Council was held on Tuesday, Sept. 17. Mr. Paul Askin, J.P., presided. After the reading of Scripture, prayer was offered by the Rev. G. R. Wedgwood.

The following persons were admitted to membership: Mr. R. B. M'Clelland, M.D., J.P., Banbridge; Mr. William Baird, Dublin; Mr. James Johnston, Tralee; Professor Lynham, M.D., Miss Persse (St. Helens), Rev. Robert Boyd, Mr. E. K. Jackson, Mr. William Dowler, Mr. R. J. Canning, Mr. H. Platt, Mr. William Surjinor, Galway; Mr. E. J. Adderley, Cork; Rev. W. M. O'Connell, Mrs. O'Connell, Mr. R. H. Mackeown, Miss S. Mackeown, Mr. James Tynan, Mr. Flunus Longmore, Leenane; Rev. Joseph Corkey, Clifden; Miss Little, Ballina; Mr. W. H. Good, Westport; Mr. William Longheed, Sligo; Rev. James Keers and Mrs. Gray, Sligo.

The Rev. D. Mullan reported that during the previous month he had visited and held meetings in Galway, Clifden, Leenane, Westport, Newport, Bundoran

Buncrana, Castlerock, Portrush and Newcastle. The various meetings have, as a rule, been well attended, and a considerable number of persons have given in their names for membership.

Sabbath Observance.—The Secretary submitted the report with reference to Sabbath Observance. There could be no doubt that the desecration of the Lord's Day was seriously on the increase throughout the country. Frequent complaints had been made by clergyman and others of the annoyance caused by Sunday bands, athletic tournaments and excursions, and expressing a hope that something could be done to check the growing evil.

It was unanimously agreed that a public meeting be held in the city as soon after the Convention as possible to afford the Christian people of all denominations an opportunity of protesting against the desecration of the Lord's Day.

Prayer was offered by the Rev. J. S. Fletcher, D.D., and the proceedings terminated.

HAMBURG BRANCH.

The Rev. J. C. Aston, President of the Hamburg Branch, writes as follows:—

The Hamburg Branch of the Evangelical Alliance held one of its suburban public meetings on Thursday, Sept. 26, at Winterhude. Thirty-five minutes' sail in one of the steamers that ply on the Alster brought many friends from the centre of the city to the suburban garden which was appointed as the place of meeting. In the garden was a hall seated for 450 people, and in it the meeting was held. About 400 people were present, most of whom had come from the city, and who represented many of the Evangelical churches of Hamburg. The meeting was opened at 3.15 p.m. and closed at 6 p.m. The Rev. A. Frank (Presbyterian minister) occupied the chair and gave a short address on "The Objects of the Evangelical Alliance and the Advantages of Union among Christians." Then followed an earnest address to the unbelievers by Mr. Wegener, the inspector of the workmen's colony here. A pause of half-an-hour ensued, during which coffee, &c., was enjoyed at little tables in the gardens, and many a hearty handshake and friendly word was exchanged by brethren of different denominations.

After the pause an address to those who thought they were Christians but deceived themselves, was delivered by the Rev. J. C. Aston, and Pastor Witt (Lutheran) spoke to believers. The meeting was closed with prayer by Pastor Mann (Lutheran).

Although the numbers present were not large, it was realised that a blessing rested upon the meeting. The power of God's Word was felt and Christians were drawn closer to each other.

BLANKENBURG CONFERENCE.

In the midst of the lovely scenery of Thuringia the tenth annual Alliance Conference was recently held at Blankenburg. It was well attended, and pastors and members of the Prussian United State Church, of the Lutheran Church, Methodists and Baptists, together with members of various free Churches, met together in true brotherly love; the unity was that of the Spirit in the bond of peace.

The vivid accounts given by Mr. Arnold, general secretary of the Evangelical Alliance, of their work all over the world were received with deep interest. Favoured by magnificent weather, flooded by glorious sunshine, this happy band of Christians, of four different nationalities, met day after day in all the freedom of family life for prayerful study of the grand subject chosen: "Our Great High Priest," how He once offered Himself a perfect sacrifice to put away sin, and will yet come a second time apart from sin unto salvation to reign gloriously. This last part of the subject was treated with much clearness and power by Pastor Horst. Between these two comings, which occupied the swiftly-passing hours of the first and last days of the Conference, was the kindred subject of the second day, viz.: "What we have in our Great High Priest, His blessing for His people." Out of this fulness of peace and power, glory and security, grew naturally the subject of the third day, "the sacrifice we should bring to that altar that sanctifies the giver

and the gift," ourselves a living sacrifice, our glad, our reasonable, and, blessed be God, our acceptable service.

During these beautiful, solemn days, the Christians present met as one family round the table of their one Lord to show forth His death till He come. There was much united private prayer during the Conference, and the answer could be felt in the evident control of the Holy Spirit over the lips that spoke and the hearts that listened. The greater number of those present were actively engaged in work for the Master, and we rejoice to know that the blessing of such days is felt in after life by many souls in different places.

Fraulein von Weling is doing a great work in Germany by giving God's children such an annual opportunity of meeting. Pastor Jellinghaus, of Potsdam; Mr. Arnold, of London; Pastor Gir Pon, of East Prussia; Pastor Yanssen, of Halle; Pastor Horst, of Mansbeck, were the principal speakers, while Lieut.-Colonel von Knobelsdorff, Berlin, acted as a most able and spiritual president in this tenth Conference.—E. P. (*The Christian*).

The *Allianzblatt* has the following comments on the Conference:—

It is with hearts full of praise and thanksgiving that we look back on this Conference, and we can only say "The Lord hath done great things for us, of which we are glad." We remember the *first* Conference: the small rooms, the discouragements we met with, the lack of funds, and other hindrances, and again we can only say, God be praised for all His goodness. There was a decided increase in the number of attendances, and many received much help, some deciding for Christ. Our subject was, "The Great High Priest," which was thoroughly gone into. Then follow the names of those present and the speeches.

The *Evangelische Allianzblatt* begins with this number its sixth year. We thank God, Who has let His blessing rest on it, that so it has spread so much. With this number our brothers Preacher Janssen and Wobith join as editors. Mr. Arnold, who came to us as official representative of the British Alliance, greatly encouraged us by his words, and as there is already a Hamburg, Frankfurt and Magdeburg Branch, there is now also a Blankenburg Branch of the Alliance, which is in direct touch with the London Council. It will always be our aim and wish to bind these various German Branches more and more together, and we are so thankful that Mr. Arnold's explanation and ideas on the basis of the Alliance so thoroughly agree with our own. Our sole object is to be united on the one great point, and to work together for one great end: "A deeper knowledge of the Lord Jesus." What we want is unity in prayer and belief. If we can only meet on that ground and rally round our great Captain, we shall then reach a higher platform of faith and love, in which all our differences will be forgotten.

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